THE CHURCHMAN.

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For the Churchman.

"As thy days, so shall thy strength be. . . . . The eternal God is thy refuge, and underneath are the everlasting arms." Deut. xxxiii. 25—27.

"Thou knowest, Lord, the secrets of our hearts: shut not thy merciful ears to our prayers; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, *suffer us not, at our last hour, for any pains of death to fall from Thee.*"

The Order for the Burial of the Dead.

A Fragment.

The evening came, and still the old man lay,
Trembling with pain, and every limb convulsed
Told of the bitter agony, which racked
His sinking frame, while, through the quiv'ring veins,
The life-blood flowed uncertainly,—sometimes
'Twould bound along, like startled fawn in haste,
To 'scape impending danger. And anon,
As the same hart when wearied, it would pant
As if for breath, and hardly struggle on.

The shades of death are gathering o'er his brow;
And we might hope, the Eternal One would spare
His suffering saint; and drive far from his bed
The powers of darkness, linked to overthrow
The man of God: And smooth for him the rough
Aad thorny path, which he is called to tread.
But no, his crown lacks yet one jewel, and
His Lord must once again be glorified.
How foolish then our wish, his refuge is
The Eternal God, the Lord omnipotent,
And underneath the bed of death are thrown
His everlasting arms; so that His strength
May be made perfect in His servant's need.

And now are hastening fast the imps of hell,
To do the bidding of the great Archfiend.
First they assail with agonizing pains,
And rack the body, to obtain the soul.
And while he lies, emaciate and worn,
Fiercely, and fast, do gloomy doubts arise,
(Apollyon's surest trust, and last reserve,)
To weaken if they can, that chilklike faith
Which will, if not subdued, save that dear soul
Redeemed by Christ's own precious blood once shed.
Dread is his day, but in the same degree
He finds his strength resistless, what a sight
Would we not see, could we but ope our eyes,
And view the troops of angels, hovering near.
Lo! there the guardian spirit stands, to aid
The sinking one with succor from on high.
Seraphs, with spirits damned, in fierce conflict
Are battling for that soul; unequal strife,
For since the Lord is with them, what care they,
Who, who, may be against them? And behold
While yet the angel wipes the damp of death
From off that brow, and all will soon be o'er,
Christ's minister commends the soul to God,
To Him by whom it first was made. To Him,
Who purchased by His blood pardon for all.
To Him, who in that soul did grace infuse,
And heavenly light. To God the Holy Trine,
That They would strengthen him with might unknown,
Would guard him through the gloomy night of death,
To the bright realms of an eternal day.*

The prayer of faith is heard,—the trial o'er:
Vanquished, and all subdued, the tempters fly—
One struggle more,—but one more groan,—and then,
The body sinks to rest, within the tomb,
There to become the birthright of the worm,
Until the Archangel's trump shall wake the dead,
And summon it before the bar of God.
While the blest spirit flies on angel wings.
To the bright realms of its prepared abode.

Hence we may learn two lessons, and 'tis well
That both be learned in time. The first is this—
That while life lasts, there's hope, but linked to it
Is constant danger; lest false confidence
Should cause us to forget, the hour of death
May prove the hour of overthrow, may see
Salvation lost, the wretched soul undone.
But then the other must not be forgot,
That God is rich in mercy, that His word
Is sure and steadfast, and His strength
Omnipotent to save, so that our fate
Rests with ourselves. But oh, remember well,
That with both fear and trembling *we must work*
Our own salvation. Then to us 'tis sure,
Through the atoning blood of Christ our Lord. Y.

* God the Father, who hath created thee; God the Son, who hath redeemed thee; God the Holy Ghost, who hath infused his grace into thee; be now, and evermore, thy defence—assist thee in this thy last trial, and bring thee to life everlasting.—*Commendatory Prayer for a person at the point of departure.*

Illustrations of Popular Religionism.

The "Puff Preliminary."

"CHRISTIAN SCHOOLS.

"ON TO-MORROW (Sunday,) the 14th instant, at TWO o'clock, the ANNUAL SERMON in aid of the CHRISTIAN SCHOOLS, NORTH RICHMOND-STREET, will be preached in the CHURCH of ST. FRANCIS XAVIER, Upper-Gardiner-street, by the

VERY REV. A. GENTILI, D.D.

Formerly an eminent Barrister in Italy, and now a Missionary Apostolic in England, where his indefatigable labors are daily being crowned with the most complete success.

"But besides the merit of contributing to support an Institution of such paramount importance, there is on the present occasion, more than an *ordinary degree of attraction* in the Very Reverend Preacher, whose talents as a pulpit orator are of the first order, and whose ardent zeal in the cause of religion *is surpassed only by his profound humility* and the sanctified tenor of his life. Born and educated in classic Italy, and for many years an eminent barrister in the Italian courts of law, his appearance as a public advocate in the Irish metropolis cannot fail to afford an *intellectual treat* to its citizens—the more interesting as the subject of his appeal will be Charity, and his clients the cherished objects of the Redeemer's love.

"Immediately before the Sermon a Grand Selection of Sacred Music will be performed by a Full Choir.

"The Lord Mayor, the esteemed Member for Kilkenny, and other distinguished Citizens, have signified their intention of being present.

"Donations from such as cannot attend the Sermon will be thankfully received by His Grace the Most Reverend Doctor Murray; the Very Rev. Dr. Meyler, V. G.; the Very Rev. Dr. Yore, V. G.; the Venerable Archdeacon Hamilton; the Rev. Gentlemen of Marlborough-street, Gardiner-street, Denmark-street, or Phibsborough, or by the Christian Brothers, North Richmond-street."—*Advertisement, Dublin Freeman's Journal.*

Omnium Gatherum against Popery and "Puseyism."

The Conference at Liverpool met on Wednesday noon, in the Lecture-room of the Medical Institution, the Rev. J. A. James, [a dissenting teacher at Birmingham,] in the Chair; and continued its sittings on that and the two following days. As the meeting was, by understanding, of a private and preliminary nature, we are unable to furnish a detailed report of the proceedings. We learn, however, that it more than equalled the expectations of those by whose instrumentality it was convened. The number of gentlemen who assembled was not far short of two hundred, comprising many leading members of nearly *every known* denomination of Evangelical Christians, including somewhere about *a dozen members of the Established Church of England.*

We may mention the names of a few of those present: Messrs. *Noel, Bickersteth,* and *Thelwall, Episcopalians;* Drs. Candlish and Buchanan, of the *Free Church;* Drs. Brown and Harper, of the *United Secession;* Dr. Symington, of the *Reformed Presbyterians;* Professor M'Crie, of the *Original Secession;* Drs. Alder and Newton, *Wesleyan;* Drs. Wardlaw and Vaughan, *Congregationalist;* Drs. Cox and Steane, *Baptist;* Mr. Sherman, of the Countess of Huntingdon's Connexion; and Messrs. Wallace and Kirkpatrick, *Irish Presbyterian.* Not one of the Episcopalian Ministers of Liverpool was present; neither Mr. M'Neile nor even Mr. Stewart, notwithstanding his annual anxieties on the subject. Twenty-eight of them held a meeting, at which it was unanimously agreed not to attend; and, in a paper prepared and published at their request by the Rev. John Baylee, one of their number, (an Orangeman from Ireland,) the Scottish members of the Conference are in substance told, "*You yourselves are living in schism;* and before you will get us to join you in testifying against the errors of Popery, *you must first abjure your own errors and return to the unity of the Church;* that is, we suppose, return to the Church of England. A considerable portion of the first sitting was occupied with devotional exercises, in which one or more individuals belonging to the various denominations of which members were present took part; and, as was remarked by Dr. Leifchild, in no instance could it be inferred from the tone or manner of the prayers offered up, to *what particular sections of the Christian Church* the individuals who led the devotion of the Conference appertained. A paper of great merit was read by the Rev. Dr. King, *expressing the sentiments of the conveners of the Conference;* and the question was debated, whether it should be adopted by the meeting, which, after *considerable discussion,* was decided in the *negative.* (!!)

At the evening meeting of Wednesday, individuals began freely to express their sentiments on the subject which had convened them; and this free conference was continued on the following morning, till the appointment of a Committee to consider the basis of Union.

The successive meetings are stated to have been characterized by a devotional spirit, which, as already *observed, exhibited* itself in so *Catholic* a manner as, *for the time at least,* to obliterate *all marks of sectarian distinction.* They were also distinguished by the most frank and friendly avowal of *opposing principles and opinions.* No attempt was made to prevent the free expression of sentiment on those points with respect to which Churchmen and Dissenters are most at variance. An appeal was, indeed, made to the more active and earnest Dissenters present, to abandon the opposition to the Establishment principle in which they have engaged; but, on behalf of both England and Scotland, it was firmly, though kindly, replied, that even Christian Union would be *too dearly purchased* by any such compromise. It is due to the Episcopalians present, to say, that they received this manifestation of firmness in the most Christian spirit; and we believe that, in the end, it was pretty generally agreed, that any attempt at Christian Union must be based upon a principle of *mutual toleration of clashing sentiments.* A spirit of brotherly love was another characteristic of this interesting meeting. Though, for the most part, strangers to each other, and comprehending almost *every diversity of creed* consistent with the *substantial identity* of Evangelical truth, the members of the meeting appeared to cherish for each other a true Christian affection, which, we hope, will survive the excitement of the occasion. It further appeared to be the prevailing feeling of the Conference, that any proceedings based upon their discussions should not wear the character of a mere anti-papal confederacy, but rather take the form of a union for the maintenance of essential truth, and a combination against essential error, in all the diversities of anti-Christian manifestation. There was a pleasing absence of all attempts to assume the pre-eminence. *The different Denominations stood upon the same level.* If there was any difference, it consisted, as we are informed, in this; that those individuals whose position, in connexion with a privileged denomination or denominations, is deemed to entitle them to a superiority, were marked by the greatest meekness and humility, and were foremost freely to confess and deeply to lament the *numerous and glaring imperfections* with which the *systems to which they appertain are chargeable.* The Conference seemed to be pervaded by a strong faith in the Divine promises, and in the memorable prayer of the Great Head of the Church for its perfect unity; nor did it seem to them too much to expect a *universal harmony* among *real Christians.* This great Meeting was signalized by a unanimous determination to combine for the discountenancing of *all persecution for conscience' sake,* [including, we presume, the discouraging of all interference with those clergymen who conscientiously believe themselves bound to fulfil their solemn promises with regard to the Rubrics.] If no other result should flow from its deliberations, the Christian Church will have reason to bless the day when it was assembled. After the foregoing statements, it is easy to believe (?) that no inconsiderable *actual advance* was made towards a *real union* among differing Christian brethren.—*The Patriot, Dissenting Newspaper.*

A true Church is, in one sense, a society that preserves the essentials and fundamentals of Christianity. In another sense, it stands for a society, all whose doctrines are true, that has corrupted no part of this religion, nor mixed any errors with it. A true man is one who has a soul and a body, that are the essential constituents of a man: whereas, in another sense, a man of sincerity and candor is called a true man. Truth, in the one sense, imports the essential constitution; and in the other, it imports only a quality that is accidental to it. So when we acknowledge that any society is a true Church, we ought to be supposed to mean no other than that the covenant of grace, in its essential constituent parts, is preserved entire in that body; and not that it is true in all its doctrines and decisions.—*Burnet.*

Communications.

For the Churchman.

Baptism and Election—their Relation.

Mr. Editor,—The Patriarch Isaac has been regarded as a singular type of our Lord in several points—in the miraculous character of his conception, his parents being 'as good as dead'—in the circumstances of his being offered as a burnt offering—and in being 'received from the dead in a figure.' He was also a type of the Church, especially during this present Dispensation, which is the time for accomplishing the number of the elect; that is, not all who shall be saved; but those who are 'the Bride, the Lamb's Wife.' St. Paul saith (Gal. iv. 28): 'Now we, brethren, as Isaac was, are the children of promise.' We are such by regeneration—by being 'begotten from above' in the likeness of 'the Second Man.' Isaac was then a type of the baptized, or spiritual children.

The preternatural conception of Isaac is that in which he stands the type of the children of promise. This is the first part of God's twofold method, namely:—

1. By supernatural progeny.
2. By subsequent election.

Now the promise to Isaac was, 'In thy seed shall all the families of the earth be blessed.' But the Apostle shows (Rom. ix. 8) that it is by the spiritual seed, of which Isaac was the type, that the promise must be fulfilled. Esau and Jacob, as Isaac's children, were equally children of promise; and it had been as easy to build up a house and kingdom from the two brothers as it was afterwards from twelve. But that God's purpose according to election might be brought about, He took one of the two whose standing was as equal as that of Jacob's sons to each other (for among them the first born had a peculiar birthright) and rejected the other, by arbitrary will, without regard to any *moral* difference between them, for there was none, as neither had 'done any good or evil.' But we afterwards find Esau despising and selling his birthright, and acting as all men act when acting from their fallen nature.

In Isaac and his two sons we have the type complete as respects this present dispensation;—a seed by promise, and an election taken out of it; as Israel after the flesh is an election taken out of the common mass of mankind.

The baptized, as children of a common Father, are all placed upon an equal footing as to free admission to privileges and means of grace. The calling of each and all without exception is unto 'a royal priesthood, a holy nation, a peculiar people, a spiritual house, to show forth the praises of God'—to be 'kings and priests unto God, and to reign on the earth' as 'heirs of God, and joint heirs with Christ' of His kingdom on earth—He preparing them to be a blessing to 'all the families of the earth,' in the righteous administration of holy and merciful government. But God proceeds in this by election, according to the type given in the family of Isaac. The special ones can only be known hereafter. But during this present time, which is the time of preparation for the kingdom, of 'preparing many sons unto glory,' all are treated as God's *called* ones; as *having* the adoption of sons: and are put to education and training in the same school, with the same means of grace to begin and go on with; the same sun shining, and the same rain descending on them; the same word, promises, and present trust committed to each one. This is God's plan. If there are exceptions to it (and such there may be) they are the result of our unfaithfulness, and from no inequality or partiality in His way. All are baptized into the same name and body, and made to drink into the same Spirit, in one hope of the same calling; trained as much alike (God's way being the rule) as Esau and Jacob were in the family of Isaac. And here is the theatre for the Election, or choosing the Bride. A striking type of it is given in the Book of Esther, in the purification of the virgins, and the choice of the king among them.

This view is supported by many special declarations of our Lord and his apostles. It is taught by the parable of the Sower, in which out of four classes of recipients only one yields fruit unto the kingdom. It is taught by the net cast into the sea; by the parable of the tares and the wheat; and by the good and bad branches of the one vine. Our Lord asserts it in saying that 'many are called and few are chosen;' and we are told it in the admonition to make our calling and election sure, that we may receive the crown of royalty in the day when the Sons of God are manifested. St. Paul, especially in his epistle to the Hebrews, most feelingly warns us, by the example of that very Esau now before us in the type, against the sin of despising our birthright, and the danger of losing it. And if a man is not taught that the calling and election of God is on him, how can he be warned against losing it, or encouraged to make it sure? No man can look his calling in the face unless he is assured of regeneration, because it is that which puts it upon him, and brings him within the reach of God's dealing with him as a son, through the discipline and parental training of his Mother the Church, by whom alone God deals with him; for God comes to no one but by and through Christ's Body the Church. God is our Father; but only so as we have a mother, the Church: and on this ground only is it that she can be our mother. But she is our *spiritual* mother, and our mother in no other sense. Yet have I heard the fable set up of *ecclesiastical* regeneration in baptism by the deniers of *spiritual* regeneration in baptism. As if the Church in her ecclesiastical capacity is not spiritual, and the children of Christ's body begotten can have a regeneration which is not spiritual! Such miserable shifts are men driven into in order to fortify their consciences in the denial of the most unequivocal language of the Baptismal Service. But this heresy which teaches men to despise Baptism, and seek for regeneration in their own feelings and fancies, is just teaching that the Church can be no man's *spiritual* mother, in that it teaches that God regenerates and becomes the Father of men without respect or reference to the Church, and utterly independent of her co-operation and instrumentality. But she that beareth no children can furnish no milk to give them suck: and so this heresy sets up the individual to be his own teacher and feeder; and if he drinks milk, it must be drawn out of himself. God saith to the Church (Exek. xvi. 20) 'Thou hast taken thy sons and thy daughters whom thou hast borne unto Me.' And yet here is a doctrine, advocated even by priests, which cuts us off from the possibility of being the children of God by the Church! Church membership comes by *parentage,* not by voluntary confederation.

I am thus particular on this point in order to show that the Election, or the Bride, is chosen from among the regenerate, all of whom without exception are fully and freely admitted to the same privileges, in the one baptism, one faith, and one hope of our calling; while those who do not attain thereto and win the prize, are the ones who sell their birthright; like profane Esau, and thus fail to make their calling and election sure. No one claims that all the baptized without exception will inherit the kingdom. But many have said that none can fail of it who are once regenerate—that they cannot sell their birthright—that those who once 'run well' can never 'draw back to perdition'—that the elect will attain whether they run or not. If our calling is unto the kingdom, how can we run for such a prize if we know or care nothing about it? Yet I once heard a man preach that many, ignorant during this life of the inheritance God designs for them, would be surprised when they found themselves in the kingdom of God!

But all who attain to the kingdom must previously be proven to be faithful to Him who hath called them; proven in a few things before they can be set 'over ten cities,' or five, or one, or over any thing in the kingdom. Hence to some He saith, 'Ye are they which have *continued with me in my temptations.* And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on the thrones judging the twelve tribes of Israel.' For God's perfect way is, to prepare beforehand, distinctly setting their high calling before them as an object of hope and great reward to their faithfulness, those to whom He will commit an important trust. And He prepares them in the midst of all temptation to be false and treacherous, and all manner of hindrances assailing them while under the chastening of the preparatory discipline: and we all well know that the majority of Christians do not and never have submitted themselves to God in this way. For this end was our Lord driven of the Spirit into the wilderness to be tempted of the devil: and none need be ignorant of the vast importance the Gospel uniformly attaches to victory over temptation: 'Blessed is the man that endureth temptation; for *when he is tried,* he shall receive the crown of life, which the Lord hath promised to them that love Him.' There is not a word in all Scripture to warrant the belief, that any one (except 'little children') will be permitted to 'take the kingdom,' who has not been trained to use the power and office of it to some extent in this life, in self denial, and the ruling of his own body, soul and spirit. The true regal character is formed as David's was, under the severest trials; and his trials speedily began after his anointing unto the kingdom. We also have an unction—an anointing unto the office of a 'royal priesthood;' and without this there can be no entering the lists of trial; for in the anointing lies the strength to overcome. And the Christian's trial is all within the pale of the Church militant, where a man's foes may be they of his own household—his very brethren in the Lord, members for the time of the same body with himself. And so, when the elect Bride—the hundred and forty and four thousand are seen in vision, they are 'they who came out of great tribulation,'—'redeemed *from among* men, being the FIRST FRUITS unto God and the Lamb.' They are the first fruits of His labor and travail, and come forth in '*the first resurrection*'—a prepared company of kings and priests—the saints of the Most High, to take the kingdom, and minister judgment and justice in the earth.

We have now fairly before us God's twofold way, i. e.—by the children of promise, or subjects of regeneration; and by an election from among these—a Gideon's select band—the 'called, and chosen, and faithful'—'the armies of heaven' going forth with their Leader, in righteousness to judge and make war. And thus we are led to another point of no small importance to ourselves, which is—The more immediate end and object of this present Dispensation, many of the prevailing characteristics of which are exceedingly evil; which end and object are but preparatory to another Dispensation yet to come, under which 'the powers of the world to come' shall have the mastery over the powers of darkness. Of this indeed we have been treating all along, but not as prominently as might be.

That such is the object of the present dispensation, and not, as is generally imagined, the conversion of all the heathen, nor the blessing promised for 'all the families of the earth' by 'the holy seed,' is most explicitly declared by the Apostle James (Acts xv.) at the Catholic Council convened to consider the subject of the calling of the Gentiles. God, saith he, hath visited the Gentiles, *to take out of them a people for his name* (not to take them all.) And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: *that the residue of men will seek after the Lord, and all the Gentiles,* upon whom my name is called, saith the Lord."

Here is,—

1. Visiting the Gentiles.
2. To take a selection from among those visited.
3. To make the selection a people for His Name, to show forth His praise, and to declare His righteousness to all the earth.
4. After the number of the elect is accomplished, the *return* of Him who went away to receive a kingdom, and to 'come again with glory to judge both the quick and the dead: whose kingdom shall have no end.'
5. The rebuilding of the tabernacle of David which, in the mean time, hath fallen down.
6. As the necessary preparation for 'the residue of men, and all the Gentiles,' to seek after the Lord, and receive the blessing promised by the covenant with Abraham.

Now, what is the tabernacle of David? and who is David? The term occurs but twice in the Old Testament, and then *prophetically,* as if something yet to be, and not as repeating a name formerly given: and they both refer to the time when righteousness shall be exalted in the earth. 'For the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land. And in mercy shall the Throne be established: and He shall sit upon it in truth, in the Tabernacle of David, judging, and seeking judgment, and hasting righteousness' (Isa. xvi.) 'In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord who doeth this' (Amos ix.) But this work belongs to David's Son and David's Lord, seated in the Throne upon the holy hill of Zion (Heb. xii. 22) the New and *Heavenly* Jerusalem, when 'the *true* tabernacle' shall be pitched among men for the full ministry of 'the sure mercies of David' (Acts xiii. 34.) This plainly shows that this David is our Lord, and that His Tabernacle is the Church, in which He will sit 'a Witness to the people, a Leader and Commander to the people.' (Isa. lv. 3.) For the literal Jerusalem must hold a subordinate place, inasmuch as the spiritual seed have the preeminence, and 'the Bride' is greater than 'the friend of the Bridegroom' or any guest.' 'Jerusalem from above is the mother of us all;' and whatever place or honor God bestows upon his people whom He foreknew,' the literal Israel, St. Paul shows (Gal. iv.) that they shall be only as Hagar was to Sarah, whose history he calls an allegory. Hagar refused obedience to Sarah when the Jewish nation rejected and persecuted the Church, for which it was cast out for a time. But when the Angel of the Covenant shall call to Hagar out of heaven—out of the pavillion of His glory, and shall bid her to return and be subject to Sarah; then indeed shall her captivity be turned; and they shall look on Him whom they pierced; and His blood shall be on them and on their children—not as crying for vengeance, but as the fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. (Zech. xii. 13.

"The Church of the First-born" is a nation by itself—'a peculiar treasury of inheritance;' 'an holy nation, a peculiar people,' taken as a first fruits 'out of every nation, and tongue, and people, and kindred.' It is also a generation by itself,—'a chosen generation, a royal priesthood,' prepared by regeneration and renewing to be 'sons of God,' and a royal seed. 'A seed shall serve Him; it shall be accounted to the Lord for a generation. They shall come, and shall declare His righteousness to the people that shall be born.' And so this Dispensation for preparing the Election, is as one generation among 'all the generations of the age of the ages,' (Eph. iii. 21, Greek)—a term as it were in the life of a man for 'begetting sons and daughters,' and raising up a family. The literal Israel is also 'a peculiar people' unto God, a nation separated unto Him from the other nations, who are all His, to be to Him 'a kingdom of priests and an holy nation' on their account. This is their calling and gift; and 'the gifts and calling of God are without repentance.' They were also elected from among nations who had the covenant of circumcision, as all Abraham's descendants had. And the literal Israel is the type and mould as it were out of which the spiritual is brought; as the first or natural man was the type and mould out of which the Second Man was brought; and in both cases the elder was made to serve the younger. But in these elder and younger are the relations of time: for the nobler is always foremost in the purpose of God, and in its accomplishment also.

The rebuilding of the Tabernacle of David to the end of gathering the nations to the Lord, can be regarded in no other light, than as the same with exalting the mountain of the Lord's house over all, that the nations may go up to it to seek the law, foretold in Isa. ii. and in Micah. iv., and in all the prophets and the psalms. We have seen that the literal Jerusalem cannot be the Tabernacle of David except in a subordinate sense. Indeed it was not the tabernacle that Moses set up, though it was the *city* of David. But David himself is a subordinate person; and so he and every thing pertaining to the literal must take a subordinate place. The great burden of all types and shadows, and of all prophecy, is 'Christ and the Church;' and therefore the Church stands first in importance in 'the restitution of all things,' as in other matters. That she is now a house broken down and in ruins every one knows who knows any thing; and many begin to see and feel, even in 'the enlightened nineteenth century,' that God's purposes can never be accomplished by her unless she is recovered to that unity provided for in the original gifts to her, commanded in all the word of God, and professed in her Catholic creeds. The prophet declares that the rebuilding is to be 'as it was in the days of old:' as much as to say that, during 'the desolations of many generations' the true ecclesiastical pattern had been lost. To exclude the Church from the scope of the prophecy, and confine the rebuilding to the literal Jewish tabernacle, were to reject the Gospel, and go back to types and shadows. And to say that the Church has no need of rebuilding and repairing, nor the sanctuary of cleansing, were just giving the lie to what every sect and party in Christendom that has any life remaining in it is anxiously striving after: for all are engaged at what they think rebuilding, and repairing, and cleansing, and strengthening 'the sanctuary of God,' 'the pillar and ground of the truth.' And here is the universal acknowledgment that the Universal Church is a universal ruin—a tabernacle broken down, that needs rebuilding and cleansing; 'and to this agree the words of the prophets.'

These things are suggested as matters for serious reflection and meditation. We cannot but turn our thoughts, like Nebuchadnezzar, towards 'what shall come to pass hereafter:' and we cannot but hope for better times than the present, either for ourselves or posterity; because the universal word of God declares that the evils, which are but for a time, shall be succeeded by the everlasting kingdom of Peace. The present dispensation is one of labor and trial, and travail, and preparation; of warfare, and strife, and confusion, like the wars of David, which yet were big with glorious hope; for in the midst of them, and by their means, he made a vast provision for the building of that House which was glorious even as a faint type of that Temple which the true Solomon, the Son of Peace, will surely build up to be the glory of God, and the joy of all the earth. The time of travail, sorrowful though it be, is yet big with the hope and the assurance of the Man Child—'the Israel of God'—who wrestleth and prevaileth, and hath power with God forever. Wisdom saith: 'Prepare thy work without, and make it fit for thyself in the field, and afterwards build thine house.' (Prov. xxiv. 27.) And those sown in the field of the world, who sleep in Jesus awaiting the morning of the resurrection, when the earth shall cast out the dead at the voice of Him who is the Resurrection, shall yet be seen the precious materials—'the stones of fire'—prepared under tho darkness of this world for the building up of the 'House not made with hands, eternal in the heavens.' God hath not ordained that all the nations of the earth shall receive the Gospel before the Second Advent; but the contrary. All our efforts therefore to accomplish this are worse than labor thrown away; for by it we neglect things of most pressing importance. The nations who have received the Gospel have never been *subdued* to the Lord at all; but have followed their own lusts, and continually turned the grace of God into lasciviousness. The Church hath ever been, with trifling exception, a Babylon of confusion and violence, in the oracles of God '*spiritually* called Sodom and Egypt.' This is now our condition; and all men confess the consciousness of it by the universal cry for 'Reform.' If the experience of near eighteen hundred years is of any value; and if the promises of God are worthy of confidence, we ought now to see that our sole means of deliverance lies in 'the coming and kingdom of our Lord and Saviour Jesus Chsist.' In our divisions we wage mutual 'war to the knife:' and those who do not engage in it are in danger of becoming infidels through the *liberalism* which breaks down all distinctions between truth and falsehood, God and Satan, under the plea of making peace.

We cannot settle our own disputes: God only can do that: and 'the Lord shall judge His people' and settle their differences. In mere worldly matters, wherein no question of Christian Faith is involved, we are ready enough to withdraw our confidence from that which is a continual failure in our hands. Our present acknowledged means are utterly inadequate to such a work as all feel the need of (and the feeling is from God); and yet they are as abundant and as effective in themselves as 'Bishops, Priests and Deacons' ever have been or can be; or as any scheme that has ever been set up in place of them. Then, may we not inquire—Do we not need something more than 'Bishops, Priests and Deacons?' Do these names and titles describe and comprehend *all* that God set in the Church for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ unto the fulness of the measure of the stature of a man? CATHOLICUS.

P. S. A careful attention to the above will show that the disputes about election have been in utter ignorance of the purpose of God by election. The *theory* of election is contained in the Queen of Sheba's words to Solomon: 'Because the Lord *loved Israel* He chose thee to be king over Israel,'—*to be the instrument for carrying out that love in good government.* Some are specially elected in order to make salvation *possible* to the multitude; and not to show God's partiality to a few. And if we will only reflect on the amazing difference between a lawless headless mob and a well ordered state under headship and government in a few, we shall perfectly understand what is meant in the Scriptures by election unto the kingdom of God, and what will be its result among 'the nations of the saved walking in the Light of the Holy City.

For the Churchman.

Tracts for the Seasons.

NO. XLIV.

We are told that our Blessed Saviour, in the interval between His resurrection and ascension, occupied Himself in speaking to His disciples of things pertaining to the kingdom of God, an expression often used in Scripture to denote the religious dispensation, or Church, of which He was the Founder. Our interest in those things naturally increases as the time draws near for His final departure from the earth. At length He meets the eleven at an appointed place, whence He is to be parted from them, and ascend into heaven. We cannot but feel a deep and affectionate concern in whatever precept, direction, or commission He may think proper to signalize by choosing this time to communicate it, and thus constituting it as it were His parting legacy. It is also highly reasonable to expect that it would have a special bearing on the functions of the Apostles as His agents in establishing His Church, and carrying forward the plans of infinite grace and mercy with which He has connected it. Almost in the very act of ascending, and with the gracious promise of his perpetual presence and blessing, we hear from His lips the words of high and holy commission, "Go ye and teach all nations."*

Our translation but inadequately expresses the sense of the original. The word here rendered "teach" is different from that of which the same translation is given in the next verse, "teaching them to observe all things whatsoever I have commanded you." This latter properly signifies to instruct, or cause to know; the former, *to admit as a disciple or learner.* A modification of the former word is used in reference to Joseph of Arimathea, when it is said that he "*was Jesus' disciple.*"

This command of the Saviour, therefore, more properly rendered, is, *Go ye and make disciples of all nations;* Go as the ministers of My Church, and admit members into it, and thus make disciples for My religion, from every people, nation, and language; go, and through your labors, let all, however differing in the name which place of birth may give, be one in that more excellent appellation, the name of Christian. "And lo I am with you"—with the ministry which I impart to you, and through you, in divers orders, to men of every generation—"always, even unto the end of the world."

Here then is a precept of peculiar importance, and of deep spiritual interest, in the right understanding of which all mankind are very nearly concerned—that whereby the ministry of Christ, to the end of time, was commissioned to make men His disciples, that is, Christians, members of His Church, subjects of the covenant whereby the rich benefits of God's grace and mercy in Jesus Christ are secured to them.

And when we consider that these benefits are of Christ's mere goodness, without the shadow of claim or merit on our part, we will surely submit willingly and gratefully to His decision as to the mode in which He may be pleased to impart them; not at all presuming on the adequacy of our feeble intellect to decide on the fitness of His appointments.

* St. Matthew xxviii. 19.

A part of the above mentioned commission, "Go ye and disciple all nations," is the appointed method by which this great and gracious function is to be discharged—"BAPTIZING THEM IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST." This is to be the initiating act. Towards the completion of the design, the further commission is given, "Teaching them to observe all things whatsoever I have commanded you."

These injunctions of our Lord are equally obligatory in all ages, and concern those to whom is imparted by regular transmission the power of making disciples thus given to the Apostles; as is evident from the promise which the Saviour adds, "I am with you alway, even unto the end of the world."

As, therefore, our Lord here prescribes the method by which men are, in all ages, to be made His disciples, that is, members of His Church, and subjects of the covenant which He ratified by the sacrifice of Himself, His precept rightly commends itself to our most serious consideration.

It is, of course, proper that we first ascertain the meaning of the term "baptizing" here used, How would it be naturally understood by those to whom it was addressed? What light does Scripture throw on its true signification?

Baptize is a word formed from the original language of the New Testament, and in its primary meaning conveys the idea of washing, cleansing, or purification. It is used by our Saviour when, speaking of the Pharisees, who superstitiously observed the custom of pouring water on their hands before eating, in imagined token of being purified, He says, "Except they wash"—*baptize*—"they eat not;" and by St. Luke, when, in reference to the same custom, he says, "When the Pharisee saw it, he marvelled that he had not first washed"—*baptized*.

When heathens were converted to Judaism, besides the divinely appointed rite of circumcision, the Jews had an ordinance by which they received the proselytes and their families. It embraced the application of water to their persons, and was hence termed *baptism*. This was not indeed required by the divine law; but as it was undoubtedly an established custom, it may be fairly regarded as throwing light on the received meaning of the word *baptize*.

The word *baptism* was also applied to the many ceremonies of the Mosaic law in which water was used for washing or sprinkling. And the ordinance by which St. John had admitted men into his religion, which was preparatory to that of the Messiah, wherein water was applied to the person, was known by the same name; and himself received hence the title of *Baptist*.

From these considerations we may reasonably infer what must have been the received meaning of the word *baptizing*, not only in its popular, but also in its scriptural and ecclesiastical sense. Our Saviour, as a Teacher of the people, would, of course, have respect to such meaning; and therefore must be understood as enjoining the use of water in the making of disciples to His religion.

That some merely spiritual gift, which might be expressed by a figurative reference to cleansing by water, could not have been meant, is evident from the fact of *the Apostles' being commissioned* to perform the act in question. They would not have been authorized to impart the gifts of divine grace. Men may perform external acts, which God may bless as means of spiritual benediction; but the imparting of *this* must be directly from Him. Paul may plant, and Apollos water—men may administer the means of grace; but the grace itself must come from God. He alone giveth the increase.

When therefore the Saviour commissioned the Apostles to baptize, He could not have meant to command them to give that grace which might have been figuratively expressed by this term. Had He promised Himself to baptize His followers, such an interpretation would have been both just and necessary. But when He commanded His ministers to do it, we cannot imagine Him to have meant otherwise than that they should apply an external means—the use of water.

It appears then that the Apostles must have been directed to make men disciples of Christ by water-baptism.

There is a passage in the New Testament which has been thought by some to militate against this doctrine. It is where St. John the Baptist said of Jesus, "I indeed have baptized you with water; but He shall baptize you with the Holy Ghost." It must be remembered, however, that our Saviour, through His disciples, that is His disciples by His authority, did actually administer water-baptism. St. John, therefore, could not have meant to say that this was no part of His religion. He was endeavoring to dissuade the people from their mistaken opinion that he was the Messiah, and pointed out to them, by many striking allusions, his inferiority to the Christ who was about to commence His ministry. In the passage now under consideration, he might have meant to refer to the great superiority of our Lord's baptism to his own, which was a mere adoption of the Jewish symbol of purification, as applied by them, without divine command, to the reception of proselytes to their faith; where as Christ's baptism was a divinely appointed means and pledge of the sanctifying and saving influences of the Holy Ghost. More probably, however, St. John here referred to the particular affusion of the Spirit on the day of Pentecost, as is clearly intimated by the use of his words by our Saviour, as recorded in the first chapter of the Acts.

The fact that water-baptism was designed by our Saviour is further apparent from the notices of baptism taken in the New Testament.

The first which we have, after our Lord's ascension, is that of the eunuch baptized by St. Philip. It is recorded of him, that as he and the holy deacon proceeded on their journey, they conversed on the subject of Christ's religion; and coming to "a certain water, the eunuch said, See, here is water: what doth hinder me to be baptized? And they went down both into the water, and he baptized him."

Another instance is that of Cornelius and his friends. Seeing their faith, and preparation for admission into the Church, St. Peter said, "Can any man forbid water, that these should not be baptized?" And as a further proof that external baptism was not to be superseded by any spiritual gifts, it is recorded that they had previously "received the Holy Ghost."

There are in the New Testament many references to the change taking place on admission into Christ's religion, which strongly corroborate the doctrine that water-baptism is the means of such admission.

When, for instance, our Saviour tells Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," it is evident that the use of water attends the change spoken of. A *spiritual* act only, as distinguished from an outward and material one, cannot be meant. *That* is implied in the expression, "*born of the Spirit*;" to which is added, as further illustrative of our Lord's meaning, "*born of water*."

An allusion to this being "born of water," is found in St. Paul's Epistle to Titus, where he speaks of "*the washing of regeneration*;" and again in his address to the Corinthians, "But ye are *washed*, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

A similar allusion is found in the exhortation, "Let us draw near with a true heart, having our hearts *sprinkled* from an evil conscience, and our *bodies washed with pure water*."

St. Paul, in speaking of Christ's love for the Church, declares that He "gave Himself for it, that He might sanctify and cleanse it with *the washing of water* by the word."

St. Peter speaks of the family of Noah having been "saved *by water*," and adds, "The like figure whereunto, even *baptism*, doth also now save us." This reference to baptism as prefigured by Noah's being saved *by water*, is clearly to the present point. To guard, however, against a possible abuse—and one to which human nature is extremely liable—of an outward religious requirement, he adds, "not the putting away of the filth of the flesh"—that is, not the mere outward cleansing which water may effect, or, in reference to the peculiar *Jewish* opinions, not the legal purifications from uncleannesses contracted under the Mosaic law—"but the answer of a good conscience towards God"—the true cherishing of the faith and obedience into the profession of which baptism is the entrance.

It must now be obvious that our Saviour appointed, and His first ministers consequently adopted, and handed down for all future time, the use of water in admitting men to be His disciples. As to the mode in which the water is to be used, the silence of Scripture is evidence that that is not essential. Indeed, in a religion designed for all descriptions of men, in all parts of the globe, and to be accessible as well to the sick as to the whole, it is a mark of divine wisdom and goodness, that discretion is allowed in this matter. The limited and temporary nature of the Jewish dispensation appears from its many prescriptions which could be followed only under circumstances peculiar to residence in the holy land. But Christianity being designed for a catholic religion, must be adapted to all times, places, and circumstances. Although, therefore, it should be granted—which however it is by no means clear that truth allows—that in the first days of the Church baptism was generally administered by immersion, still, as this is not divinely appointed, it cannot be essential to the sacrament. There can be no doubt, however, that immersion was not the *only* mode. St. Paul applies the term *baptism* to rites among the Jews in which the *sprinkling* of water was used. Such use of that element, therefore, is very properly called baptism. In the case of the jailer mentioned in the Acts, who, with his family, was baptized in the night by one of his own prisoners, it is difficult to conceive how more than a small quantity of water could have been used. St. Peter's expression in the case of the baptism of Cornelius and his household, "Can any man *forbid water*, that these should not be baptized?" clearly indicates that the water was to be brought to them, not they taken to it. Indeed, when we consider that proper subjects for admission into discipleship of Christ are to be found in every variety of climate, and under every varying circumstance connected with physical constitution and state of health, we must acknowledge—and should do so with great gratitude—the wisdom, propriety, and benevolence, of leaving undefined the mode of applying the outward and visible sign or form under which the inward and spiritual grace of admission to the privileges of the evangelical covenant is appointed to be conveyed.

The fact that baptism with water is a divine command, and the mode appointed by God for making men disciples of Christ, or members of His Church, that is Christians, should be seriously weighed in connection with the undeniable and fundamental truth that all God's requirements are equally binding upon men; and that whether they embrace holy affections to be cherished, revealed doctrines to be believed, moral precepts to be obeyed, or religious exercises, rites, and institutions to be observed, we cannot sit in judgment upon them, or regard any as more binding than others. Our duty is humbly, unhesitatingly, and faithfully to conform to them all. Neglect of this, or indifference to it, is evidencu of serious defect in Christian character.

The nature which man has received at his Creator's hands is such that the affections of his heart are powerfully excited and directed through the medium of his senses.—This is especially true in religious matters. External acts, rites, and ordinances, originally connected by Almighty God with the religion which He requires, have ever, as well in deference to what they still had and knew of true religion, as in the exercise of their own reason, and sense of the natural decency of things, met the sanction, and engaged the observance of men of all religions in prosecuting spiritual concerns. And though monstrous abuses have been made of the divinely imparted principle herein acted upon, by minds set loose from the guidance and restraints of heavenly wisdom; yet this is only what is also true of every good disposition and affection of the human heart, and of every gift of God's providence and grace; and it is a universally conceded maxim, and one essential to the dearest interests of truth, piety, and morality, that objections to use drawn from abuse are radically unsound and unreasonable.

The good pleasure of our God in this matter has been evinced in all His spiritual dealings with men. The Church in paradise, with its tree of life as a means of immortality; the Church in the patriarchal and mosaic ages, with its sacrifices, circumcision, purifications, and numerous rites and ceremonies; and the Church as perfected under the Gospel, with its sacraments of baptism and the eucharist, and its solemn laying on of hands; has always exhibited proof of this. And when, in the gracious abundance of His revelations, God would animate, console, and encourage His faithful people with anticipations of the Church in its triumphant state, He even then gives high and holy sanction to the same principle, so wrought into the very essence of evangelical devotion, by fixing their contemplations on the visible magnificence and splendor of the heavenly Jerusalem and its everlasting temple, and on the white garments, the crowns, the palms, the altar, the incense, the veiling of the face, the uncovering of the head, the prostrations, the music of voice and harp, the responsive ritual, and the heavenly feast, by allusions to which its worship and communion are described.

The simplicity of the positive institutions of the Gospel is a manifestation of the wisdom and goodness of Him who ordained them. It was to be a religion for all the world, to visit its remotest corners, and to be offered to all sorts and conditions of its inhabitants. Expensive, laborious, and burdensome rites, therefore, would ill accord with it. Those which are appointed for it are simple, significant, and of easy access.

It is therefore as unreasonable as it is wicked, lightly to esteem the Christian ordinances because of their simplicity. Their divine appointment, their signification, the ends proposed by them, the promises attached to them, the qualifications requisite to their due and profitable observance, and the high and holy mysteries connected with them, give them their true character.

Foolish, ungrateful, and sinful indeed, was the conduct of Naaman, who, when the prophet prescribed the simple act and special ceremony of bathing seven times in Jordan for the cure of his leprosy, plead his not being able to see the necessity or use of it in extenuation of his neglect; and just was the remonstrance of his servants,—"If the prophet had bid thee do some great thing, wouldest thou not have done it? How much rather then, when he saith to thee, Wash and be clean!"

God forbid that such rebuke should be merited by any who profess and call themselves Christians! If they would prove the sincerity of their profession, and would evince, and have ground for satisfactory trust in their own consciences, that they have the faith to which justification is promised, and the new heart which God requires in all who would come unto Him, let theirs, in humble submission to all the divine commandments and ordinances, be the language of ancient piety and devotion—Speak, Lord, for Thy servant heareth. Teach me the way of Thy statutes, and I shall keep it unto the end. Give me understanding, and I shall keep Thy law: yea I shall observe it with my whole heart. Incline my heart unto Tny testimonies. Make me to go in the path of Thy commandments, for therein do I delight. The law of Thy mouth is dearer unto me than thousands of gold and silver. B. T. O.

For the Churchman.

The German Prayer Book.

Mr. Editor,—"A Pennsylvania Rector" is not the only one who has been making inquiries about the German Prayer Book, and felt the inconvenience of its delayed publication. The present writer, being surrounded by a dense German population in this city, and having charge of the German Church in it, may naturally be expected to feel as much interest in the subject as those who are not so peculiarly situated. He has been obliged, however, to content himself thus far, with the Morning and Evening Prayer, for the use of the congregation, therewith the Catechism being the only parts of the American Prayer Book yet printed.

As a member of the different committees appointed at different times to prepare a German edition, he may be expected also to give some account of what has been done or doing by committees. But here, even after the most elaborate exposition, it would be still much easier perhaps to ask questions than to appreciate the true position of the committee. Such a committee is easily appointed but the question may still remain, who is to do the work? Every one knows a translation such as this should be made with a precision and accuracy to leave room, if possible, for no future corrections. It should not be done as an incidental duty ὡς ἐν παραδῳ. Some one should have been appointed whose particular duty it would have been to prepare a translation and for a time devote himself to this object exclusively. Responsibility would thus have devolved on some *one*, and so far as a translation was concerned, there would have been no delay. But the mistake has been in appointing a committee and no translator. Every member of this committee, more or less, has respective duties, and these (experto credite!) are generally enough to absorb the common energies of mind and body. Some have a parish, some the special charge of youth, some are both teaching and preaching, all enough to show that the preparation of the Prayer Book could not in the nature of things be an undivided work with any.

When the first committee was appointed, being expected to take an active part in its duties, the writer yielded to that expectation, and though hardly compatible with his position, devoted much labor and many hours to the object, in collating versions, translating de novo, transcribing, &c. He was also the only distant member of that committee, and at a meeting which it was important he should attend, had the pleasure of making the journey from the interior of Pennsylvania to this city. The Rev. Mr. Frost, now of Maryland, was added to a subsequent committee, and also furnished a translation which was submitted to individual members of the committee. The committee not being able to come to any definite results, finally begged leave to withdraw, and at the last General Convention a new committee was appointed, consisting of the Bishop of this Diocese, Prof. Tellkampf, of Columbia College, and the writer.

In the meantime intelligence was received that a new translation of the Anglican Prayer Book was in preparation in England, and it was deemed expedient to await the arrival of copies or a copy of the new edition. It was received a few weeks ago, but the English and American Prayer Books diverge at so many points, that for expedition, the time and labor devoted to collating would be much better given to an entirely new version, were it not desirable, for obvious reasons, that there should be as much uniformity in the American with the English (German) edition as possible. It has been chiefly for such reasons that nothing has been recently done. Since the receipt of the Anglican copy the writer has been engaged in a new translation of parts most necessary for immediate use, and these, he thinks, will be at the service of the publishing committee ere long.

In this communication, which can only touch upon the past in the most general way, the writer does not speak ex officio, or by any authority. He speaks merely as an individual of the committee, who having been with the former committees, and having perhaps performed his part, may justly be expected to know something of what has been doing, not to mention that his present position may justify the same expectation.

So much for the general history of the past. As to the satisfaction which any translation of the Prayer Book may give, the writer has never been sanguine. One of the strongest reasons may be found in the fact that we have several versions of the Anglican Book and they all differ. No translation will meet the unqualified approbation of all. Criticism and hypercritism, with and without reason, will both condemn and applaud. And of all books the Prayer Book, apparently the most easay may be pronounced the most difficult for the faithful translator.

To judge of all this requires a particular study that can hardly obtain without translation. There is a choice of words, terms, and phraseology in the Prayer-book that occurs perhaps in no other compilation. The very titles of the different parts have some indications of a far-seeing and most guarded deliberation. Hence there are peculiarities that address their cautions in many instances that would be readily dispatched in any other work, but whose serious purport here often creates a pause. So that the Prayer-book, the most remarkable of uninspired books for the noble simplicity of its style and diction, can hardly be translated but by one, who has not only become familiar with its contents, but who has also imbibed some of its spirit. The mere man of taste, the critic even, who may be allowed to scan the beauties or scowl at the defects of any other classic page, may fail here.

Another consideration not always regarded is, that the Prayer-book with all its real Catholic features bears something of the national stamp. It is in these essentially Anglo-Saxon. It has features and phases that cannot perhaps be transferred without losing some of the original boldness or brightness. Hence every translation will be liable to exceptions. Every truth in its passage from mind to mind loses perhaps some of its originality in the vehicle that conveys it. It is never more liable to such a modification than in its passage from one language to another. So then we need not expect a perfect work here as elsewhere. Happy enough if we can get a Book of Common Prayer—the nearest approximation which another language may admit.

C. F. CRUSE.

For the Churchman.

Mr. Newman's Secession.

Mr. Editor,—It seems to me, and where it is not apparent I am hopeful enough in human nature to believe, that the general feeling of all parties in the Church, in regard to the Secession of Mr. Newman, is one of deep sorrow. After allowing, of course, for the triumphant, self-applauding tone which in certain characters of mind (the "I told you so" sort) will always break out lest their foresight should not be acknowledged, how could any other feeling than grief prevail? For the Church is indeed bereaved. While the holiness of her children, their devotion, their gifts of genius and learning are of value to her, (and with what means but these does her Divine Head ordinarily fit her for her work?) the loss of one pre-eminent for all these is no small loss. And here was a man of most wonderful powers of mind, peculiarly adapted, as it seemed, to grappling with the heresies of the day, of an intellect so subtle that those who looked up to him, did many of them feel almost afraid to trust his guidance, as though there could hardly be piety enough to save such powers from misuse, and yet withal leading a life of that saintly pattern which we almost deemed the Church had lost—and he is gone from us! When such a one *dies* the whole Church mourns. Yet were he dead, it would seem as though we should have less cause for grief. Then we could feel as though he were still with us, not against us, still with us though out of sight, before us, in the van of the Church procession which had passed through the valley. Could we, as it is, but think he has not gone from us, that he is but transplanted to another garden that has perhaps a richer soil, one more luxuriant, if in saintly flowers, yet also in rank weeds, than our own, but, as we trust, with the same Eternal Rock underneath!

Some such thoughts, Mr. Editor, must come into the minds of many of those, at least, who, drawn by the deep feeling, sincerity of heart and fervent piety which breathe from the writings of Mr. Newman, have become in a manner personally attached to him and in a most intimate way. Will any of these follow him? A few have done so in England, but so far only some five or six. Will any among us, from feelings like these, be tempted to do so? *Tempted*, I say, and in the sense of such temptations as are to be daily prayed against.

If we will consider, there is but One Shepherd whose voice the sheep are to follow. He calls by His Church, not by individuals. Should it be said that here the question is, Where *is* His Church that we may hear her voice? Do we not all hold that, presumptively, it is the Church in which we are placed? But if, in this question, we be remitted to private judgment, in that case we can have no leader. Where there is no authority, we cannot forego private judgment, much less accept of partizanship. This, though arraying itself around and proclaiming itself to be of Paul, Apollos and Cephas, St. Paul himself rebuked. It can be no excuse for leaving our Church that Mr. Newman has done so. She is entitled to our obedience until the undoubting, immovable convictions of our own minds that salvation is not in her pale, shall drive us away. Nor can the example of any be rightly the ground or inducement of such convictions.

After all, can any one at all right minded feel that all the claims of our Church to our devotion and steadfastness consisted in her possession of Mr. Newman? The mother of such as he is not barren. He himself has said of her:

"Yet her wasted gardens bear
Autumn violets sweet and rare—
Relics of a spring time clear,
Earnests of a bright new year."

Whatever he was, was of her culture, and Rome is glad to enrich her own gardens by transplanting from us.

Catholic truth, the truth that was from the beginning, the object of the stirring of those who have been aroused by that movement in the Church in which Mr. Newman has borne so important a part, the object of that movement itself, is still the same. Mr. Newman was the guide of many in their search for that truth but still a seeker with them—while they are grateful to him for the much they owe him, they should not forget that their relations are with that truth, not with Mr. Newman—Mr. Newman may have changed his position—it cannot. If we who remain make up for the loss of his aid and guidance by increased holiness of life (and is not this at once truth and the best road to truth?) the Church will gain by the loss and weather the storm which to faithless eyes seems ready to engulf her.

N. P. S.

For the Churchman.

Mr. Editor,—I would write a few lines to correct the erroneous impression "St. Simon" has conveyed to your readers. He refers them to a rare work, which is however inaccessible to most people, containing correspondence between Archbishop Sharp and Dr. Jablonsky.

For the convenience of any one curious about the matter, I would refer to the Life of Archbishop Sharp, (Lon. Edit.) in the appendix to which will be found a clear statement of the transaction, with copies of the original letters.

But the subject is presented in a very different light. Instead of the Moravian Church appearing as a Protestant body seeking Episcopacy, we find Dan. Ernest Jablonsky, Chaplain to the King of Prussia, recognized by the Archbishop of Canterbury as senior president of the Unity in Poland and a Bishop of the Moravian Church.

I am not contending for the validity of Moravian Episcopacy, or I should hardly content myself with the testimony of but *one* prelate of the English Church. I leave this with the past and for the future. My only aim is to rescue the Moravian Church from the false position she is made to assume.

Let the German Episcopal Church of this city go on in its good work—far be it from me to wish it aught but blessing. Yet I live in hope to see the day when a Moravian brother may assist in supplying the spiritual need of the neglected children of my Fatherland. As a *foreign* Episcopal congregation, even you, Mr. Editor, methinks, might not object—nor to this petition of their Liturgy, (Ed. 1739,) "Bless Thy Holy Catholic Church invisibly, unite her visibly, and bring her together from the ends of the world."

ST. NICOLAS.

For the Churchman.

"The Still Water of those Statistics."

Rev. and Dear Mr. Editor,—Have you seen those horrid, fatal Statistics? If not, you have not seen one of the wonders of the age. You do not know that the death-blow to the "friends of the Bishop" has been struck—that every hope is swallowed up in the "gurgite vasto" of those *deep, interminably deep*, Statistics.

But, jesting aside, these statistics *do* run deep. They run deeper than the Editor of the Protestant Churchman wished them to run—deeper, we know, than his wisdom, his fairness, his goodness intended them to run. They show on the face of them, labor and anxiety. They reveal the depth to which man will delve for a *sordid* or *glittering* argument to support a weak cause. Four columns of matter carefully wrought up, replete with the destruction of opinions advanced by the Editor of the Churchman, and strongly smelling of the midnight lamp, plainly exhibit a *depth* of energetic despair, instanced best by a drowning man.

The justness of the stress laid upon the number of communicants as made out by the Protestant Churchman, is altogether removed by a calculation in your paper of last week: nay! it is entirely overthrown by the mere record of the vote on Judge Oakley's resolution. The resolution was lost; methinks that ought to be sufficient; but it seems otherwise. Now, are the lay delegates, severally, representatives of the communicants of each church, or of the attendants, the pew-holders of that church? Not of the communicants, but of the attendants. Are they chosen by the communicants, or, by the attendants? By neither, but, by the vestry. How idle, then, to measure their holiness, not by *themselves*, not even by their *constituents*, but by others, whose characters have no more to do with their own, than the muddy "babbling brook" with the "*deep*" but clear "water" from which it has parted. How much better—how much fairer, that themselves should be judged by themselves? Nay! how can any other method be but unfair, unjust? Though labor be added to labor, and words heaped upon words heaven-high, to the eye of the Christian the vote cannot read but thus:

Ayes 42 communicants, 97 non-communicants.
Nays 56 communicants, 53 non-communicants.

But, Mr. Editor, one word more. Another glance and we hope forever to shut from our eyes those worldly calculations. It was intended that the unrighteous mammon should "outstare the *sternest* eyes that look." How quick then must the soft eye of holy charity be averted from that sight. Suffused with tears should it be when it sees written upon the heart of any Christian, "I have made gold my hope, or have said to the fine gold, thou art my confidence."

Are we not assured that "the Lord will maintain the right of the poor?" "Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?" Do we not know that "not many mighty, not many noble are called?" We need no minister from Heaven to convince us of this.

When those large sums were being transcribed—when that sordid dust, heavy with pollution from the defiled hands through which it had passed, was stamped with the figure of an angel and rolled into the scales of Holiness, to be weighed against principles of morality, what wonder the words of St. Peter did not stop the work. "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God." When wealth becomes the test of spirituality, then must the truths of God's holy word be questioned. When money shall be able to procure divine wisdom, infallible counsel, right decision,—then we will not doubt but He who hath not wherewith to pay tribute, will again cause the fishes of the sea to bring in their mouths that by which the poor,—the worthy, humble, righteous poor may purchase to themselves a voice in the Church. The world knows there is too much worldly-mindedness already among us. Let us then all pray that we may never trust to works unable to stand the world-destroying fire.

May we not be permitted to hope that the Editor of the Protestant Churchman will "cast down those pieces of silver," and never hereafter teach man to confide in the mammon of unrighteousness.

"Where then shall wisdom be found? And where is the place of understanding?" "The DEPTH saith, it is not with me. It cannot be gotten with gold, neither shall silver be weighed for the price thereof."

"Blessed are the poor in spirit, for theirs is the kingdom of Heaven." D. E. H.

New York, Nov. 18, 1845.

For the Churchman.

Mr. Editor,—Without intending to acknowledge, or controvert the truth or correctness of the following extract, cut from an English paper, I would say that I feel towards its subjects, whenever I observe them, as did St. Gregory upon seeing some children of great beauty exposed for sale in the slave-market of Rome, who, when he found they were English pagans, exclaimed—"*non angli, sed angeli forent, si essent Christiani*"—these Jewesses would indeed be lovely were they but Christian women! and, surely, our heart's desire is, and prayer to God for them, that such they may yet be. The Church is the only effectual instrument for their salvation; let our brethren remember this, and use it accordingly.

PHILO.

A PIOUS FANCY.—Fontanes asked Chateaubriand, "if he could assign a reason why the women of the Jewish race were so much handsomer than the men?" To which Chateaubriand gave the following truly poetical and Christian one:—"The Jewesses (he said) had escaped the curse which alighted upon their fathers, husbands, and sons. Not a Jewess was to be seen among the crowd of priests and rabble who insulted the Son of God—scourged him—crowned him with thorns, and subjected him to ignominy and the agony of the cross. The women of Judea believed in the Saviour, and assisted and soothed him under affliction. A woman of Bethany poured on his head precious ointment which she kept in a vase of alabaster. The sinner anointed his feet with perfumed oil, and wiped them with her hair. Christ on his part extended his mercy to the Jewesses. He raised from the dead the son of the widow of Nain, and Marthar's brother Lazarus. He cured Simon's mother-in-law, and the woman who touched the hem of his garment. To the Samaritan woman he was a spring of living water, and a compassionate judge to the woman taken in adultery. The daughters of Jerusalem wept over him—the holy women accompanied him to Calvary—brought balm and spices, and weeping sought him in the sepulchre. 'Woman, why weepest thou?' His first appearance was to Mary Magdalene. He said to her—'Mary;' at the sound of his voice Mary Magdalene's eyes were opened, and she answered—'Master.' The reflection of some very beautiful ray must have rested on the brow of the Jewesses."

The Churchman.

New York, Saturday, November 22, 1845.

☞ THE CHURCHMAN.—Persons indebted to "The Churchman" are requested to pay the amount due, and Agents having funds in their hands are requested to forward the same to the Publisher without further delay.

☞ Mr. C. W. James, of Cincinnati, Ohio, is our Agent for the Western States. He will be assisted by J. R. Smith, E. Y. Jennings J. T. Dent, Thomas G. Smith and G. H. Comstock. Receipts of either will be good for money due *The Churchman*.

J. A. SPARKS, *Publisher*.

☞ The Standing Committee of the Diocese of New York hereby give notice to the Churches and Rectors of the Diocese, that the Right Rev. SAMUEL A. McCOSKRY, D. D., Bishop of the Diocese of Michigan, having been invited by them to perform Episcopal offices within the Diocese, has accepted the invitation, and may be expected to be in the City of New York the latter end of the present month.

WM. BERRIAN, *President*.
Nov. 15. JONA. M. WAINWRIGHT, *Sec'y*.

To the remarks of our correspondent concerning Mr. Newman's lapse into Romanism we have nothing to add; except, perhaps, to say that the lapse of an individual, however distinguished, into any error however extravagant, can never be matter of surprise, much less of consternation, to those who are familiar with the aberrations of the human mind. If Mr. Newman should proclaim himself an Atheist to-morrow, as he avowed himself a Romanist yesterday, it would be but one of a thousand like instances of human fallibility. We should mourn over the fall and search out and amend our faults if we have reason to suspect that any thing on our part has been the occasion of it; but while the Church remains the same we must be weak indeed to be shaken in our attachment to her by an example of individual defection.

But there is another view of the matter which gives us more concern than any thing which relates to Mr. Newman personally; and that is the light in which it places the Church of England.

Mr. Newman has been but one—the leading one, undoubtedly—of a class who with a keen sense of the practical corruptions of the Roman Church, could yet join her communion with a safe conscience on the ground that they were bound only by her formal decrees, but who nevertheless preferred to remain in communion with the Church in which they were nurtured. Whatever reasons Mr. Newman may now give for his defection, are of comparatively little importance, since this was his position four years ago when, according to the English Churchman, the resolution began to be taken on which he has since acted. Now without excusing or even palliating Mr. Newman's aberration, who does not see that, taking human nature as it is and viewing the matter in a practical way, the questiou whether such men should remain in the Church of England, depended on the Church of England herself, and mainly on her Bishops? By kind treatment and a liberal construction of the Articles, the Bishops might have retained these men; by harsh treatment and a narrow construction of the Articles they were sure to estrange and perhaps to lose them. They chose the latter alternative, and the same starched and narrow policy which was the occasion of Mr. Wesley's schism has been tried in another critical juncture and followed by the lapse of Mr. Newman.

But this is not the worst. In their recoil from Mr. Wesley the governors of the English Church lost their balance and committed themselves to errors as bad or worse than his in an opposite direction; and so their successors* in their recoil from Mr. Newman have countenanced worse errors in the opposite direction than any which Mr. Newman has taught or probably ever will teach. The Church of England has been far more injured by such defenders as Bishops Lavington and Whately than by such defections as Mr. Wesley's and Mr. Newman's. It is notorious that in their opposition to Mr. Newman some of the Bishops have advanced very lax sentiments respecting the sacraments and the divine constitution of the Church, and by not restraining, have encouraged looser views in others than they have advanced themselves. Others may lament over Mr. Newman; but for our part we think the low tone of doctrine which the treatment of Mr. Newman has brought to light to be much more a subject of regret.

The Church of England, as by law established, is a state-religion; and a state-religion is almost of necessity an intolerant and persecuting religion. Bishop Daniel Wilson is an example of its power and policy, when he boasts that he has *followed out every particular instance of tendency** to a deviation from his own standard, with all the measures in his power. It is this narrow and exclusive policy which has deprived the Church of England of the services of many good Catholics who would have rejoiced to live and to die in her communion. In the persecutions (for they are nothing less) to which Mr. Newman and his associates have been subjected, the State power though less openly has been no less really operative than when it immured Lawrence Howell in a dungeon, and brought Deacon (the son of the Bishop of the same name) to the gibbet, and drew from John Wesley himself the remark that "Oxford was paved with the skulls of the Non-jurors."

In this country the same influences can hardly exist; not only because the Church is free from the State, but because she is more distinctly committed to Catholic principles; though were it otherwise, there could be no justification of an individual's abandoning the judgment of the Universal Church to follow the guidance of modern Rome.

☞ In our last we called the attention of our readers to the laudable efforts of our "Church Missionary Society for Seamen." We have now the happiness to add that a gentleman whose name is unknown has placed in the hands of Thos. N. Stanford Esq. a check for *two thousand* dollars, to be appropriated to the erection and support of a new floating chapel.

* PUSEYISM IN INDIA.—The Rt. Rev. Daniel Wilson, Bishop of Calcutta, now on a visit to London, in his answer to an address from his former parishioners, spoke of Puseyism in India, as follows:

One of the chief duties I have to discharge in the three immense dioceses of India as Bishop and Metropolitan, has been to raise a barrier against the inundation of semi-Popery, which was pouring out its defiling and death-conveying streams there, as at home. I have endeavored to do this as became me as bishop, by ordaining none who entertained the gross and superstitious Tractarian sentiments, by refuting and condemning them openly all over India, in my sermons, and charges, and private advice, and by following out every particular instance of tendency to these novel doctrines, ceremonies, and practices, which came to my knowledge with all the measures which the case demanded, and my duty allowed.

The selection of Bishop Horne's works for republication by Henry M. Onderdonk & Co. is thus beautifully mentioned in the Gospel Messenger:

WORKS OF BISHOP HORNE.—The enterprise of the above named firm, for the publication of the complete works of Bishop Horne, deserves the encouragement of all Churchmen.—If fervent piety, sound learning and engaging style, blended throughout with the serenest and most elevated affections, are ever interesting to the Christian, they must be recognized in the writings of this Prelate. His harp was ever strung for the hymns and chants of the Church below, with an eye of lively faith looking into Heaven, and with a hand as pure as mortal could lift, stretched forth to take the crown of life.

We have long desired to see an American edition of the complete works of the man, whose biography was written by that prince of holy and humble men, the Rev. William Jones, of Nayland.

There are few things which we more desire to see in our city than a Church Publishing House; by which we mean a house that will be exclusively governed in its issues by sound Church principles, and which will include in its issues not only ephemeral works and popular selections, but the entire works of our standard divines. All Christians, and especially Christian publishers and booksellers, are bound to follow our Lord's rule "Seek ye first the kingdom of God and his righteousness and all these things (viz. temporal benefits) will be added unto you." To look at *profit* first and *principle* next, ought to be, and sooner or later will be, death to any publishing house that depends on the patronage of the Church. To study principle first in the selection and sale of books, is the best way in the long run to make profit, and the only way to enjoy it with a right conscience when it is made. It was an adherence to this rule which secured for the late firm of T. & J. Swords a reputation that won the confidence and respect of Churchmen in all parts of the union. They had the sagacity (as Bishop Doane, we believe, once remarked in our columns) to put themselves under the guiding mind of Bishop Hobart; and hence there was a time when the imprint of that house was a guarantee of the soundness of a book. The practice of the rule must always precede the reputation, as the reputation itself may sometimes outlive the practice. Better is a small capital where this principle is, than thousands and ten thousands with only profit therein for its motive power. The firm mentioned at the head of these remarks have the advantage of sound Church guidance; they have followed it in the publication of Bishop Horne's works; and we venture to predict that any firm in this city which will continue for a few years to publish such works and none other will (other things being equal) secure a larger Church patronage from all parts of the Union than any other publishing house in the country.

THE SWEDENBORG LIBRARY, is the leading title of a work to be issued in "serial portions" of 16 pages, of the first part of which containing "The Memorabilia of Swedenborg" we have received three numbers, or "serial portions."

These works are edited by the Rev. Prof. Bush, who tells us that "It is undoubtedly true that many things occur in the Theology of Swedenborg which stand in such direct antagonism with various articles of the current creeds of Christendom, that it cannot well be otherwise than their assertion should come with a violent shock upon a faith long established," and again more particularly; "The established tenet is, that the Soul exists without a body in the interval between death and the era of the Resurrection and Last Judgment. According to Swedenborg the Soul is the real man, to which the body is a mere adventitious appendage, of use only in the present world, and, once laid aside, never to be resumed. Resurrection is a mere resuscitation into a new life when the Soul is separated from the body."

"Take to yourselves," says the Apostle, "the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked." In compliance with the apostolic direction we take the faith into which we were baptized as summed up in the Apostles' Creed. This creed asserts explicitly "the Resurrection of the Body," and thus intercepts and quenches as so many "fiery darts of the wicked one," all the psychological and hermeneutical arguments with which we are assailed by Swedenborg and Prof. Bush.

To deny one article of the Creed is to subvert the whole. If man is only a soul and not a being consisting of soul and body, then it is false that CHRIST was buried, or died, or was crucified, or was born of the Virgin; since burial, death, crucifixion and natural birth can only be affirmed of one whose body is a real and essential part of himself. Suppose the body to be not a part of the man, but "a mere adventitious appendage," then we must believe that the body died and not the man; that the body died and not our Lord CHRIST; which is sheer infidelity and nonsense.

As in the early ages the Docetæ (otherwise called Phantasiastæ and Opiniarii) denied the proper humanity of our Lord, (believing his body to be a phantasm,) and an opposite class of heretics denied his proper divinity, while the Church professed belief in both; so now the Swedenborgians deny the proper humanity of our Lord (believing His body to be "a mere adventitious appendage,") and the (so called) Unitarians His proper divinity, while the Church now as ever, warns us against both errors, proclaims Him to be both GOD and MAN.

It is in vain to allege miracles in proof of the divine mission of any person who denies a single article of the Christian faith. For the alleged miracles must be either illusory, or if real, such as not to exceed the reach of diabolical power.

Prof. Bush demands an investigation of the system of Swedenborg on the ground that he proves his divine mission by the truth of his doctrine and by miracles. The above, in few words, are our reasons for not entering on such an investigation. Swedenborg contradicts the Catholic creed, and thus condemns himself; and we give ourselves no further concern about his visions. How they can evade the learned Professor's challenge who have no other "shield of faith" than their own private interpretation of Scripture, is not to us apparent. We think that in consistency they ought to accept his challenge, and that unless they are greater adepts in psychology and hermeneutics than the accomplished Professor, they ought to renounce their faith and turn Swedenborgians.

THE OATH *a divine ordinance, and an element of the social constitution; its origin, nature, ends, efficacy, lawfulness, obligations, interpretation, form and abuses. By* D. X. JUNKIN, A. M. *Pastor of the Presbyterian Church, Greenwich, New Jersey.* New York: Wiley & Putnam, 161 Broadway. 1845.

This work is worthy of special notice for the importance of its subject, the relevancy of its matter, and the closeness of its reasoning. We shall endeavor soon to give an analysis of it.

No. 4 of Morse's Cerographic Maps (Harper & Brothers) contains maps of Texas, Kentucky, Tennessee, Indiana, and South Carolina.

The Mass and Rubrics of the Roman Catholic Church, translated into English. With notes and remarks. By the Rev. JOHN COTTER, A. M., *Rector Innishannon, &c.*, New York: D. Appleton & Co., 200 Broadway. Philadelphia: Geo. S. Appleton, 148 Chesnut street.

A book written on flimsy principles and in a very self-sufficient tone. Of course we cannot approve of it.

In the midst of the distractions which have grown of late years out of the publication of the Tracts for the Times the minds of men have been much turned towards a General Council which should adjust all differences and harmonise conflicting sentiments in the bond of a united confession. We have ourselves been opposed to this scheme, not from any peculiar sensitiveness to the charge of "Popery," but because we are content to repose on the faith as defined by the Councils of the Primitive Church. The scheme, however, has been favorably entertained in a quarter where it was least expected; and men who would have been thought its greatest opponents have been "putting out their feelers to try public sentiment" in regard to it. We some time since gave a hint of this to our readers, and we can now state for the satisfaction of those who have gone ahead of us in Tractarian developments that this favorite measure of the "Puseyites" is in a fair way to be realized. The time, place and some other preliminaries of the proposed General Council have been already arranged, and are set forth in the following extract from the New York Evangelist. The Dissenters, it seems, are willing to go all lengths in "Puseyism" so they may do it in their own way. They will have forms of prayer so they are composed by themselves, and not by the Church; fasts, so they are appointed by themselves and not by the Church; a ministry, so it takes orders from themselves and not from the Church; they will erect the Cross and adopt clerical vestments, so it be after their own fancy and not after the Church's prescription; and they can entertain the project of a General Council, calculate its costs and probable effects, and dilate over it as an original and "splendid conception of the human mind," and at the same time refuse to be concluded by those Councils which were nearest to the Apostles' time and which have expressed the sense of the Universal Church. Thus are they reluctantly compelled to bear witness to the truth of every principle of the Church which they once fitfully discarded! So true is it that "men are but children of a larger growth."

A General Protestant Convention.

DR. PATTON'S LETTER—REV. MR. JAMES'S REMARKS.

The signs of the times, and the religious aspect of things in various portions of Christendom in reference to Popery and Prelacy, have suggested the idea of a General Protestant Convention, consisting of delegates from evangelical churches in various parts of the world, to be held in London. The proposition has met with great favor, and preliminary steps have been taken to secure such a meeting in the course of the next summer. It cannot fail to be one of the most important measures for evangelical union in the Church of Christ ever adopted. We give the remarks of Rev. John Angel James, inclusive of Dr. Patton's letter to that gentleman, which we find in the Appendix to a volume of Essays on Christian Union, just published in London:—

"Since the foregoing Essay was written," says Mr. James, "I have received a letter from my esteemed friend, Dr. Patton, a Presbyterian minister of New York, from which I give the subjoined extracts, premising that my correspondent was not led to the subject on which he writes by any knowledge of the present scheme, but by the state of things in his own country. Popery, and its new ally, Anglo-Catholicism, are rapidly diffusing themselves over the United States. The American Protestant Episcopal Church is fast sinking under the spell of Tractarianism, notwithstanding the intelligent and zealous efforts of Dr. McIlvaine, Bishop of Ohio, and some others of the clergy; and clerical assumptions, ill-suited, if not actually dangerous, to the simplicity of a republican form of civil government, and cast of general society, are now put forth in that land of democracy. Romanism, aided by a tide of emigration, consisting of thousands of Irish Papists, is making prodigious efforts to seize the great Western Valley, watered by the Mississippi, and which, at no distant time, must be the very heart of the United States. It is matter of little surprise, therefore, that the Protestant ministers of that country should survey this state of things with anxiety, not unattended with alarm, and should desiderate, for the defense of the principles of the Reformation a general, close, and hearty union among its friends:

"'The providence of God,' says Dr. Patton, 'is most singularly moving in the religious world. The Romanists and the Prelatists are becoming quite sympathetic, and unite in denouncing all but themselves as not belonging to the Church; as being no ministers, and the like. This is producing stronger sympathy among the non-prelatic Christians, and a greater disposition to make common cause. It appears to me, that the time cannot be distant when it will be most proper to call a Convention of Delegates from all evangelical churches, to meet in London, for the purpose of setting forth the great essential truths in which they are agreed. I know of no object which would awaken deeper interest than such a Convention. It would command the attendance of some of our strongest men from all evangelical denominations; and the result would be, a statement of views which would have the most blessed effect. Such an invitation should, with propriety, come from your side of the water. But if you think it desirable to have certain men here unite, in such a case, I have no doubt I could procure a goodly list of names to any paper you and your brethren might send over. Will you consult your brethren, perhaps of the Congregational Union, as also such of other denominations as might unite in the matter. The Convention might be held in July of 1845, in London. Delegates could come from the evangelical churches of the Continent, of America, of Scotland, Ireland, &c., &c., &c. The document calling that meeting should be well drawn up, clearly setting forth the object of the Convention, *as lifting up a standard against Papal and Prelatical arrogance and assumption, and embodying the great essential doctrines which are held in common by all consistent Protestants.* Peculiarities of church order are to be excluded. I am persuaded that such a Convention would meet with the hearty concurrence and co-operation of a vast multitude. It would exhibit to the world an amount of practical union among Christians of which they little dream. It would greatly strengthen the hearts of God's people, and would promote a better state of feeling among the denominations. I trust, my dear brother, that you will act in this matter; and, before you are called home to your rest and your reward, strive to secure such a meeting. Open a correspondence with Dr. Chalmers, Dr. Wardlaw, and others of Scotland; with prominent men among the Baptist, Methodist, Moravian, and other denominations; Sir Culling Eardley Smith will go heart and soul with you. Now may our blessed Lord, who prayed that his disciples might be one, graciously guide you and others in this matter, and make you instruments of great good! Should a document be published on your side of the water, calling such a Convention, our ecclesiastical meetings would sanction, and our religious papers would forward it. I name July as the time of meeting, as at that time our clergymen could more readily attend, and only be absent from home during the hot season, when they can be better spared. Also, our pious laymen could then more readily leave their business. The Convention need not be together more than some ten days, at most, but the result would be blessed for all future time.'

"The subject of this letter is of momentous consequence; it presents a splendid conception of the human mind; and I have thought this the best and most appropriate medium through which to exhibit it, for the contemplation and examination of other minds. The letter shows the earnestness of Dr. Patton's solicitude to accomplish the object. The subject is not quite new to some of us; we have looked at it, and conferred about it; and with some it was a matter of regret that it had not been tried, instead of the meeting last year at Exeter Hall. But perhaps it is an object that can be better approached, an end that can be more certainly arrived at, by slow and cautious steps, than by one mighty stride or bound of the public mind. It was in my own view, though but vaguely apprehended, when I sent forth the circular that led to the meeting in Exeter Hall. The publication of this volume, and Dr. Patton's letter, furnish an admirable opportunity for putting out feelers to try the public sentiment. Here, then, is the scheme—'A General Protestant Convention,' not for amalgamating all Protestant bodies, but uniting them for the defence of their common Protestantism. Is it practicable? Is it desirable? Will it be practically useful? Will it pay for the cost of money, time, and labor that it will require? Will it check the efforts and the hopes of Popery? or, if not, Will it confound and abash Puseyism? or, if not even this, Will it give new life to Protestants, and new publicity, circulation, and power to their principles? Who can doubt it? But, how should it be brought about? Whence shall the grand movement begin? 'O Thou who art light, and with whom is no darkness at all—Thou who art love, and delightest in every thing like Thyself—show us Thy will in this matter!'"

We take a mournful pleasure in transferring to our columns from the Gospel Messenger the following chaste and happy notice of the late Dr. Beasley:

THE DYING AND DEAD.—It is with emotions that none but friends can appreciate, that we read in an exchange paper the death of the Rev. Frederick Beasley, D. D. He was an excellent man, in heart and life devoted to his master. Well we knew him, and many delightful days and hours have we passed with him in our own humble study, and his hospitable mansion. Though we did not always agree with him in theological views, we knew him and loved him. He was better fitted for the study and the closet, than for intercourse with the world, which he did not so well understand. He was the companion of Hobart, Kollock, (Presbyterian,) and many others who loved him. They are gone, and we doubt not he is now rejoicing with them in that paradise which forms the vestibule of the everlasting dwelling of the righteous. Dr. Beasley died at Elizabethtown, N. J., on the 1st inst. We hope soon to have a full sketch of his life.

For the Churchman.

St. Clement's Church, New York.

It was a source of sincere gratification to the writer—accidentally revisiting this Church a Sunday or two ago—to notice the vast improvements made in the interior of the building, and to be enabled to bear his testimony to the zealous and judicious manner in which the whole have been carried out

He was particularly struck on entering the Church with the softened, subdued *light* deemed so necessary and effective in Gothic architecture, and which has been so happily denominated the *artist's light*, or described as the "dim religious" in poetic story.

This favorable adaptation of *light*, augured well for a strict adherence to fidelity and good taste in carrying out the details of the work, and prompted a more particular examination of the improvements.

The imposing height and extreme beauty of the *Chancel* first arrested the eye;—this is situated at the south end of the building in a deep recess separated from the main body of the Church by two massive clustered columns, partly buried in the walls, surmounted with plain capitals adorned with simple neck and hood mouldings, from whence springs a four centred arch, richly moulded and studded with *pateras.* The chancel walls are faced with a lofty wainscoating painted in imitation of black walnut, and divided into compartments by buttresses with single offsets—panneled facings and crowned with crocketted pinnacles,—each of these compartments is again subdivided into four by long pannels finished with painted arches and inner tracery mouldings,—the pannels of the centre compartment in the rear of the altar being enriched by the insertion of tablets inscribed with the Creed, the Lord's Prayer, and the Ten Commandments, in gilt letters,—a rich moulding surmounted by a crest completes the whole, which is well designed to impart all the effect of an Altar-screen. Above the wainscoating, and immediately over the altar rises a four centred arched window of four lights, without transoms—the head beautifully enriched with tracery, above which, resting on the hood moulding, appears the Christian's emblem richly gilt. The surface of the ceiling which is painted in imitation of oak, and corresponds with that of the body of the Church, is divided into compartments by moulded ribs, the intersections of which are ornamented with bosses curiously carved.—A light of beautifully stained glass appears in the centre of this ceiling, imbedded in a rich frame of deeply moulded tracery—its many colored but subdued rays descending most effectively upon the rich pall of the altar beneath, which is of mazarine velvet, adorned on the face with the initials I. H. S., in old English small letter,—the stem of the H terminating in the cross surmounted by a glory—the whole device being magnificently embroidered in gold.

A little to the right, and placed so as to face the northeast corner of the altar, stands the Faldstool—an elegant piece of furniture,—the compartments sumptuously carved in imitation of rich Gothic windows, lined with mazarine velvet—the Prayer-book resting on a simple velvet cushion.

A beautiful perforated canopy, crotchetted and otherwise richly ornamented, supported by a single shaft, forms the Lectern, on which rests the Holy Bible.—This beautiful structure stands to the *left*, and faces the congregation, immediately in front of which is the chancel rail, of light and elegant appearance and workmanship—four elaborately carved Gothic chairs, the credence-table, and a rich carpet, complete one of the most pleasing and beautiful chancels in the United States.

It must naturally be supposed that the improvements in the body of the edifice correspond with the tasteful and judicious display exhibited in the arrangement and furniture of the chancel, nor in the contemplation of these does the eye experience disappointment. A graceful series of arches, formed by spandrils moulded, and terminating in carved drops, spring from the lower of the *two* capitals with which each column is adorned, and apparently aid in supporting the galleries, the fronts of which are richly ornamented by a continuous upper and lower moulding, the former fretted with the vine and grape superbly carved, the intermediate surface being divided into compartments elegantly panneled and richly moulded.

A light perforated screen at the north end, extending the whole width of the Church, divides the vestibule from the pews, above which rises the large organ formerly in St. John's Chapel in this city, enclosed in a Gothic case of imposing appearance, and finished with a cross.

The walls of the interior are penciled and colored in imitation of blocks of primitive sandstone, and to this is chiefly attributable the effective absorption of the light, aided by the painting of the wood-work, which is an excellent representation of oak, and heightened by the brilliant crimson carpet with which the whole floor of the Church is covered.

The foregoing description must be understood, however, as referring principally to the *general effect* produced by the improvements. It is not pretended that they are faultless architecturally considered—on the contrary there are several; but when the infancy of the Gothic style in this country is considered—its complexity, especially in ecclesiastical edifices, far beyond any thing in Grecian or Roman architecture, and the fact that the setting out correctly the proper curves of tracery is not always a light task even to the practical architect—these may be excused, and the full meed of praise awarded to the Rector and Vestry for the very satisfactory result attained by their energetic labors for the improvement of ST. CLEMENT'S CHURCH.

Diocesan Missions.

The importance of aid being extended to the cause of Diocesan Missions is strongly manifested by a recent occurrence in Ulster County. In July last at a manufacturing village where only three families of Episcopalians were known to reside, an attempt was made by them to form a congregation, a room was fitted up, a Parish organized, a Clergyman and Vestry elected, the place made a missionary station, a house appropriated to the missionary, and regular service held, with very good attendance. A physician, being an Episcopalian, residing seven miles off, being on an official visit to the village, became acquainted with the missionary in November, and invited him to hold a Sunday afternoon service at Stone Ridge. The Clergyman, accompanied by a large delegation of his own Parishioners, proceeded to the place. The Methodist house of worship was politely offered for the occasion, and a congregation of over five hundred souls assembled. It was ascertained that there were five or six Episcopal families there within a small compass, who on being told what we had done at Esopus with a less number, and again at Dashville Falls also, under like circumstances, concluded to put their hands to the work seriously, and to gather a congregation and erect a church. Some among them are understood to be well off. It is believed they wanted only the example of what a few might do if determined to persevere. The enterprise promises well, and deserves countenance and support from the many friends of "The Church of the Living God, the pillar and ground of the Truth," who have hearts to give and prayers to offer for the true and successful spread of the Gospel. B.

Missionary Committee.

At a meeting of the Missionary Committee of the Diocese of New York, held the 18th inst., the following stations and missionaries were appointed to continue until the 1st of April next:—

Greene County—Greenville added to Cairo.

Dutchess County—Clinton.

Suffolk County—South Oyster Bay.

Washington County—Granville.

Rev. Samuel Hawkesley, Missionary, Marlborough, Ulster County.

Rev. William Walsh, Missionary, Cairo and Greenville, Greene County.

Rev. A. D. Traver, Missionary, Clinton, Dutchess County.

The Committee have appointed 35 stations until the 1st day of April next, to supply which at the very moderate stipend granted will require the annual receipt of *four thousand three hundred and seventy five dollars.* Other waste places in our Diocese stand in need of aid. It will be important to receive early knowledge of pecuniary prospects ere the Committee can venture upon further appointments, or even the continuance of all the existing stations in February next, when in that month it is necessary to make appointments for the year ensuing the 1st of April next. THOS. C. BUTLER, *Sec.*

For the Churchman.

DIED, at her residence at Tompkinsville, Staten Island, on Tuesday, the 5th of Nov., Mrs. REBECCA SEAMAN, in her 73d year, relict of the late Capt John Seaman.

The death of this estimable lady has left a wide gap in the large circle of her relatives and friends. For although she had outlived nearly all the companions of her early and mature days, still she retained so much youthful vivacity and kindness, that there was a charm in her society for the youngest and most careless. She had passed the allotted period of human life, but had outlived not a solitary kind or generous feeling. Her trials had never soured her disposition—but let her circumstances have been those of bereavement or blessing, she still seemed to enjoy the same placid submission to the wise decrees of a covenant God. Ever ready with her sympathies for the sick and afflicted, her loss will be deeply felt by many, when the hour of trial comes. To her devoted children never in this world will their loss be repaired; but amidst their sorrow they can enjoy the inestimable consolation, that not one of them by disobedience or vice had planted a solitary thorn in her dying pillow.

Her departing moments were full of peace. The Lord's Supper (of which Holy Sacrament for 42 years she had been a regular recipient) was administered the afternoon previous to her death by her beloved Pastor, the Rev. G. Winslow. Amidst her children did she partake of its consolations, in the hope and prayer that she would "taste with them again of the fruit of the vine in her Father's kingdom." No doubt disturbed her soul, for it reposed in the confidence of a childlike faith upon the merits of Jesus. He, she declared, was all her trust, all her comfort. Death was robbed of all terror—and when the spirit had departed, and mourning relatives looked down upon the face of the dead, so sweetly mantled in repose, it appeared as if she were then in a quiet slumber, enjoying visions of celestial life and glory.

As one of the excellent of the earth she has gone; but there are many—many—to mourn deeply her loss.

Clerical Changes.

The Rev. Albert D. Traver having resigned the Rectorship of the Church of the Ascension, Esopus, requests to have all communications for him to be directed to Rhinebeck, Dutchess co., N. Y., until further notice.

The Rev. Joshua Sweet having accepted an invitation to St. Paul's parish, P. George's, county, Md., and resigned the Rectorship of Christ Church parish, Colbert county; desires all letters and papers to be directed to Nottingham, P. George's county.

The Rev. Henry Waterman, Rector of St. Stephen's Church, Providence, R. I., has received and accepted a call to the Rectorship of Christ Church, Andover, Mass. Mr. Waterman will enter upon his duties on the first Sunday in December.

Communications intended for the Rev. George N. Black, deacon, may be addressed to him at Morristown, St. Lawrence county, N. Y.

Bishop Hawks having returned to his home, requests that his letters and papers be directed to him at St. Louis.

THE ORATORIO OF ST. PAUL BY MENDELSSOHN is to be performed at the Tabernacle next Thursday (the 27th) by such a cast of musical talent as will ensure it full justice. We are satisfied that the mere announcement will be enough to secure a large audience for this noble composition; and the favor with which Mr. Meigs's former efforts have been received is an additional presage of success in this instance.

ORATORIO OF SAMSON.—The New York Sacred Music Society will perform this splendid Oratorio this (Friday) evening. Nov. 21.

Calendar.

November.

23. Twenty-seventh Sunday after Trinity.—*On this day the Collect, Epistle, and Gospel for the Twenty-fifth Sunday are to be used.*
30. ADVENT-SUNDAY.—St. Andrew the Apostle.

December.

7. Second Sunday in Advent.
14. Third Sunday in Advent.
17. } 19. } Ember-Days. 20. }
21. Fourth Sunday in Advent.—St. Thomas the Apostle.
25. CHRISTMAS-DAY.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. First Sunday after Christmas.—The Holy Innocents.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The Introductory Lecture "*On the Importance of attaining correct views of the Church of Christ,*" will be delivered in the evening of Advent Sunday, Nov. 30.

☞ The Rev. JONATHAN M. WAINWRIGHT, D. D., Assistant Minister of Trinity Church, will preach the Quarterly Sermon at the "Anglo-American Free Church of St. George the Martyr," 406 Broadway, on Sunday evening next; on which occasion a Collection will be made in aid of the funds of the church.

Divine service to commence at 7½ o'clock.

☞ The Rev. STEPHEN H. TYNG, D. D., Rector of St. George's Church, will preach the stated Quarterly Sermon in the Church of the Epiphany, in Stanton st., between Essex and Norfolk sts., on Sunday evening next, Nov. 23. Service to commence at 7 o'clock. A Collection will be made for the benefit of this Church, all the seats in which are FREE. Nov. 22.

SERMONS TO THE YOUNG.—The second in the Course of Sermons now being delivered to the Young, in the Protestant Episcopal FREE Church of the Holy Evangelists (Vandewater street, between Pearl and Frankfort streets) will be preached on Sunday evening, 23d inst., by Rev. KINGSTON GODDARD.

The third in the course on the 30th inst., by the Rev. BENJ. I. HAIGHT. Service to commence at 7 o'clock precisely. Nov. 22.

☞ The Anniversary meeting of the Association for the Relief of Respectable Aged Indigent Females, will be held in the Chapel of the Asylum in Twentieth st., near the Third Avenue, on Thursday next (27th) at 12 o'clock; the Annual Report will be read, and an Address may be expected. The subscribers to and friends of this institution are respectfully invited to attend.

A GRAND SACRED CONCERT will be given in the Church of the Epiphany, Stanton street, between Essex and Norfolk streets, on TUESDAY EVENING, November 25th, for the benefit of the Choir and Sunday School.

☞ A course of "Practical Sermons on the Christian Life" will be delivered on the Sunday evenings during the coming season, in Emmanuel Church, corner of Prince and Thompson streets. *Seats all free.*

N. B.—The Rev. A. BLOOMER HART will preach tomorrow evening, Nov. 23d. Service at 7½ P. M.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

CALVARY CHURCH is open for Daily Morning Prayer (Sundays excepted) at 8½ A. M. And for Evening Prayer, on Wednesdays and Fridays at 4½ P. M.

☞ The Free Church of the Holy Evangelists, in Vandewater street, is open at the usual hours, three times every Sunday, for Divine Services. The pews are all free.

ANGLO-AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR, No. 406 Broadway, *Rev. Moses Marcus*, Rector.—Divine Service every Lord's day 10½ A. M. and 3 P. M.

Seats Free.—British emigrants and English residents are particularly invited to attend.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER,

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 12th of November the Treasurer has received the following contributions:

From Trinity ch, Branford, Ct, $20; enclosed by a member of St Luke's ch, Rochester, N Y, from L L R, for the Jews, $5; itinerant efforts in the West, $5; for the Jews, from A C R, $5—$15; through N R Middleton, R A in S C, Charleston Monthly Missionary Lecture, $11 76 and $16 17; St John's ch, John's Island, $20 50; parishes of St Stephen's and St John's, $25; a friend to Domestic Missions, Pineville, $25; St Michael's ch, offerings, $60 40; St Philip's ch, collection, $68; St James's ch, James's Island, $3—$229 89; Christ ch, Cooperstown, N Y, of which $10 is from the ladies' charity box, $17 84; St Paul's ch, Chilicothe, O, of which $10 is for the Jews, $15; St John's ch, Essex co, per Rev J Scott, $10 10; Emmanuel ch, Little Falls, N Y, per Rev E Livermore, $10; collection in St Michael's ch, Bristol, R I, $30 22; Natitoches, La, $21; Little Rock, Ark, $8 56; W Booth, Esq, of "the Bend," Ky, half, $2; Manchester, St Michael's ch, $14 25; additional from St Thaddeus's ch, Aiken, S C, $2; St John's ch, Stamford, Ct, Rev Dr Todd, rector, $19 79; Christ ch, Hudson, N Y, per Rev J H Tuttle, $17 10; Christ ch, Stratford, Ct, per Rev John Morgan, rector, $13 50; Wm Tetherly of St Matthew's ch, N Y, $5; St John's ch, Washington, Ct, $3 40; Christ ch, Roxbury, Ct, $5 25, per the Rev G L Foote, rector; monthly offerings, St Paul's ch, Brookfield, Ct, per Rev H D Noble, rector, $18; offerings of the Sunday school of the same parish, $7; a communicant of the same, $15; Ch of the Epiphany, New York, half, $8 50. Total, $508 70.

THOMAS N. STANFORD, Treasurer,
Nov. 19, 1845. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of November 12th, the Treasurer acknowledges the receipt of the following amounts:

Family mite box, $3 75; ladies of Christ ch, Alexandria, Va, annual subscription for "Bread Fund," Greece, per Rev C B Dana, $25; from friends of late Dr Wilmer, Alexandria, for education of Wm N Wilmer, Africa, by Miss Mandeville, $25; Christ ch, Middle Haddam, Ct, monthly collection, $9 47; avails of class in Phonography, $6 25; Rev S Nash, $4 28—$20; St Stephen's ch, Portland, Maine, Rev J Pratt, rector, for Constantinople, $25; "B R W," Ch of the Ascension, by Rev G T Bedell, for China, $50; Ch of the Epiphany, $8 80; Missionary Society, Theological Seminary of Virginia, by Francis M Whittle, Treasurer, $35; W Booth, Esq, "the Bend," Ky, half, $2; St Paul's ch, Brookfield, Ct, a communicant, $5. Total, $190 75.

J. SMYTH ROGERS, Treasurer,
New York, Nov. 19, 1845. 69 Wall-st.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Christ ch, Hudson, Rev J H Tuttle, rector, $13; W L Booth, Esq, "the Bend," Ky, annual, $2; Nelson Jarvis, do, $2; G G Van Wagenen, do, $2; A B Neilson, do, $2; F A Benjamin, do, $2; Moses Wanza, do, $2; Mrs Pickersgill, do, $2; A H Ward, do, $2; Rev R W Harris, do, $2; J D Wolfe, do, $2; Floyd Smith, do, $2; John Benjamin, do, $2. Total amount, $37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street
New York, Nov. 19, 1845.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sum:—

From St Mark's ch, Williamsburgh, Rev S M Haskins, rector, $2 48; St Luke's ch, Brooklyn, Rev J W Diller, rector, $6 74; A B Neilson, annual, $2; G G Van Wagenen, do, $1; J D Wolfe, do, $1; Floyd Smith, do, $1. Total amount, $14 22.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Nov. 19, 1845.

CHURCHMAN'S BOOKSTORE.
JAMES A. SPARKS,
(Office of the Churchman,) No. 161 Fulton street, opposite St. Paul's Church, New York, (up stairs.)

CANONS OF THE CHURCH. The Definitions of Faith and Canons of Discipline of the Six Ecumenical Councils, with the remaining Canons of the Code of the Universal Church, translated with notes: Together with the Apostolical Canons by the Rev. W. A. Hammond, M.A., to which are added the Constitutions and Canons Ecclesiastical of the Church of England, and of the Protestant Episcopal Church in the United States of America. Price, $1 25.

Sermons on Duties of Daily Life, by Frances E. Paget, M.A., Rector of Elford. pp. 398. Price $1.

Devotions for the Sick Room, and for Times of Trouble; with alterations and additions by the Rev. Wm. Berrian, D.D.

The Forest of Arden. A Tale illustrative of the English Reformation, by the Rev. W. Gresley, M.A.

The Siege of Lichfield. A Tale illustrative of the great Rebellion, by the Rev. W. Gresley, M.A. Price 75 cents.

Bernard Leslie. A Tale of the last Ten Years, by the Rev. W. Gresley, M.A. Price 75 cents.

The Danger of Dissent. A Tract; being chap. XVIII. of Bernard Leslie.

Charles Lever, or the Man of the Nineteenth Century, by the Rev. W. Gresley, M.A. Price 75 cents.

A Treatise on Baptism, by Rev. Alexander Hay, of Virginia. Price 37½ cts.

GOVERNESS.—The situation of Governess is wanted by a Lady who unites, to a good English education, a thorough knowledge of the French Language, together with Drawing and Music.

☞ Apply by letter to B. B., Box 1078, P. O. New York. Nov. 22—1t$

WILEY & PUTNAM propose to supply, if there is sufficient patronage, the original London editions af the following Periodicals at the prices annexed *if mailed in London.*

The Periodicals will be put in strong wrappers with printed address, and can be sent to any part of the United States; so that they may be received as soon as the letters per Boston steamers.

All persons wishing to subscribe will please address WILEY & PUTNAM, before the first of December next.

Subscriptions must be paid in all cases in advance.

Edinburgh Review	$3 50
Quarterly Review	3 50
Foreign Quarterly Review	3 50
North British Review	3 50
Westminster Review	3 50
Foreign and Colonial Review	3 50
Forbes' Medical Review	4 00
Blackwood's Magazine	5 00
Frazer's Magazine	5 00
Presbyterian Review	3 50

161 Broadway, Nov. 15, 1845.—3t

HENRY M. ONDERDONK & CO. will publish next week, a "*Vestry Room, Desk, and Pew Calendar*" for 1846. It contains all the Sundays and Holy Days, noted at their proper dates, and is printed on a Card, for the convenience of being hung up in the Vestry Room and Reading Desk, and on the Lectern where one is used; and also in Pews, for the ready information of the worshipper as to the proper service that day to be performed. On the back of the Card are certain remarks designed to facilitate the use of the Prayer Book by those who are not very familiar with it.
HENRY M. ONDERDONK & CO.,
Nov. 15. 25 John street.

MAGNIFICENT PRESENTATION BOOKS.—D. APPLETON & Co. have just imported the following splendid works of Art, suitable as choice Gift Books for the approaching Holidays:—

The Arts Union, Prize Annual, 4to size 48 plates.
Moore's Irish Melodies, superbly illustrated.
Goldsmith's Poetical Works, exquisitely illustrated.
Murray's illuminated edition of Prayer Book.
Rose Garden of Persia, by Miss Costello, illustrated
The Poet's Gallery of Beauty, fine portraits, folio.
The Book of Shakspeare's Gems, 36 fine plates.
The Keepsake for 1846, edited by Lady Blessington.
The Book of Beauty for 1846, edited by do.

☞ The trade supplied with the above on favorable terms.

A BOOKE OF CHRISTMAS CAROLS.—A specimen copy of this magnificently illustrated work is just received. Early orders for the most beautiful volumes are requested, as the edition is very limited. Nov. 15.

NEWEST THEOLOGICAL WORKS.

LIBRARY OF THE FATHERS, vol. 20,	$3 75
Bishop Beveridge's Works, vol. 5,	2 75
Gunning, on Lent Fast,	2 50
Works of Bishop Cosin, vol. 2,	2 50
Chillingworth's Religion of Protestants,	2 50
Quinet, on Ultramontanism, 1v	1 75
Discourses by the Bishop of Edinburgh,	2 25
Select Practical Writings of Robert Trail,	1 00
Select Practical Writings of John Knox,	1 00
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Sketch of the Life of Lady Falkland.*

Lady Falkland is perhaps one of the most striking characters drawn. Her extreme contemplativeness, seclusion, melancholy, tender scrupulousness, refined asceticism, make us almost think sometimes that we must have dipped, by mistake, into the life of some Roman Catholic saint; and seem rather the accompaniments of the veil and cloister, than to belong to the mistress of a splendid household, and the mother of a family. Different minds have very different internal dispositions. Lady Falkland's melancholy was of that peculiar and dangerous depth which becomes a source of actual spiritual temptation; and a life of most extraordinary and scrupulous devoutness from her very childhood, did not prevent her from falling into the most miserable thoughts about herself and her condition. She was tempted at times almost to despair of her salvation. The storms swept over her, and she recovered, and went on in her quiet, ordinary frame of mind again. But she had always a tendency to take the over-melancholy and dejecting view. And her saint-like delicacy of conscience, strict watchfulness, and perpetual prayer, had not their reward upon earth in the shape of that perfect serenity and peace which some minds reap from such a life.

'"That her time might not be misspent, nor her employments tedious to her, the several hours of the day had variety of employments assigned to them; intermixing of prayers, reading, writing, working and walking, brought a pleasure to each of them in their courses," so that the day ended too soon for all she had to do, and in her early youth she began to abridge herself of her sleep, and was often at a book in her closet, when she was thought to be in bed.

'Whilst she was still very young, she worked a purse to hold her own alms, and would beg for money from her mother to fill it, as eagerly emptying it again for the poor who came to her father's house, and who seldom left it without alms from the young daughter, as well as from her parents.

'She was at this time constant in her private prayers, and when strangers occupied her own room, to which she commonly retired, she would ask the steward for the key of some other room for that purpose, at her hour of prayer. "How powerful with God the lifting up her pure hands everywhere, in this her innocent childhood, was, soon appeared. For while her piety and holiness was in this bud, a violent attempt there was made to blast it. About the thirteenth year of her age, there was a storm of temptation raised in her, and some arguments the tempter had suggested, to drive her to despair of God's mercy towards her. But God upheld this young twig against such a storm, which hath torn up many a fair tree: for after some anguish of spirit, and patience in the combat, and earnest prayers, God's grace was sufficient for her: and surely it was not the strength of her hands at this age, but the pureness of them, which prevailed for her.'

'After this conquest, her soul enjoyed much peace and tranquillity; she went on most cheerfully in holy duties, tasting much delight and comfort in them, and her heart was at times so full, that out of the abundance of it she would say, "Oh, what an incomparable sweetness there is in the music upon David's harp! Oh, what heavenly joy there is in those psalms and prayers, and praises to God! How amiable are the courts of God's house! how welcome the days of His solemn worship!"'—Pp. 2, 3.

The death of her husband was a devotional era in her life; and from that time she adopted a stricter rule, and considered that her widowhood consecrated her in an especial way to religion.

'She then addressed herself to a divine of great eminence for piety and learning, and from him she took directions for a more strict course of life in this her widowhood, than she had hitherto pursued. Though the greatest and most important part of her Christian work, was locked up close within herself, and some of it carefully concealed for fear of vain-glory, yet much of it appeared by the effects, and so came abroad for the good of others.

'Her first and great employment, was to read and understand, and then to the utmost of her strength to practise our blessed Saviour's Sermon on the Mount, in the fifth, sixth, and seventh chapters of St. Matthew's Gospel; and having read over a most complete, though compendious Comment upon that Sermon, she set forthwith upon the work of practising it, beginning with those virtues to which the Beatitudes are annexed.'—Pp. 7, 8.

One of the Beatitudes is, 'Blessed are the merciful.'

'As to the poor at home, and strangers at the door, she was very charitable in feeding the hungry, and refreshing the poor and weak; for clothing the naked, she might be sometimes seen going up and down her house, begging clothes from her servants, which she repaid afterwards with new, that the poor might not go naked or cold from her door; so that she was not only a liberal almoner to the poor, but also an earnest solicitor for them. When it was objected that many idle and wicked people were by this course of charity relieved at her house, her answer was, "I know not their hearts: and in their outward carriage and speech, they all appear to me good and virtuous; and I had rather relieve five unworthy vagrants, than that one member of Christ should go empty away."

'And as for harboring strangers, the many inconveniences apt to result from it could not deter her from entertaining them, sometimes for several weeks together.

'She would also send plentiful relief to prisoners, and needy persons at London and Oxford, with a strict charge that it should not be known from whence it came; and it was not till after her death that these charities came to light.

'Nor was her mercifulness bounded within the limits of friends, but extended to her enemies; for when many of them were taken prisoners by the king's soldiers, she consulted how she might send relief to them; and on the objection being made, that such an action would raise jealousies in some minds of her loyalty to the king, she answered, "No man will suspect my loyalty, because I relieve these prisoners, but he would suspect my Christianity, if he should see me relieve a needy Turk or Jew: however, I had rather be so misunderstood, (if this my secret alms should be known,) than any of mine enemies (the worst of them) should perish for want of it."'—Pp. 8, 9.

The temper of meekness and peaceableness is sometimes particularly attained by those who have extraordinary natural irritableness.

'Her greater difficulty was with her affections; she would often complain that her natural temper inclined her to anger, and being so well aware of it, she most diligently observed herself, and in a great measure conquered that forward inclination; the good measure of meekness in this respect which she attained to, being the more commendable because of the many difficulties she met with in the endeavor.

'As for peaceableness, as much as in her lay, she had peace with all men; she suffered herself to be defrauded and damaged in her estate, rather than she would disquiet a debtor by suits at law; for "peace is equivalent," she said, "to the sum detained." Whilst she avoided lawsuits herself, she endeavored also to make peace between her neighbors by all her art and power. On one occasion, when she thought that a contention was likely to arise about the choice of a parish officer, she hired one herself, and so kept all peaceable and quiet.

'Thus she hungered and thirsted after peace, and after righteousness too; as the chased and wearied hart pants for the water brooks, so her soul seemed to long after righteousness, frequently panting, "Oh why am I not? oh how shall shall I be? oh when shall I be perfect, as my Heavenly Father is perfect?"

'And for patient suffering: in the latter part of her life she was seldom free from some trouble; spiritual afflictions and sorrow, or bodily infirmities, of weakness and sickness, or worldly losses in her estate; one or more of these, or the like, pressures were constantly heavy upon her; yet no impatience, and little disturbance could be perceived in her, but when all these trials were at once present, her patience triumphed over them all.

'Some persons thought her in love with suffering, when she refused to pay contribution money against the king, and suffered her stock, of great value, to be seized, rather than to pay some little tax, which was demanded; it seemed to such observers, that, not content with carrying the cross if it was laid upon her, she went to meet it; but she was willing to suffer loss rather than blemish her obedience and loyalty, so that till the king himself granted her an indulgence, she refused to pay contribution to the neighboring garrisons, which were against him.'—Pp. 11, 12.

In the midst of these self-mortifications, 'she bewailed her weaknesses and spiritual wants; and when those about her wished, as they sometimes did, thst they were as forward in the ways of religion as they saw her, she would answer, "Oh ye are not so backward! yet wish yourselves better! ye know ye not how vile and corrupt my heart is."'

Of her hours of private prayer, and the religious services in her household, we hear—

'With equal diligence she practised the duty of prayer enjoined in the same sermon of our Lord, spending some hours every day in her private meditations; these were called by her family her busy hours; Martha's employment was her recreation, Mary's her business.

'Her maids came into her chamber early every morning, and usually passed an hour with her, when she prayed, catechised, and instructed. To this were daily added the morning and evening prayers of the Church, before dinner and supper; and another form of prayer, together with reading the scriptures and singing psalms, before bed-time.

'She charged her servants to be present at all these hours of prayer if their business allowed of it, cut never suffered any one to be absent from all the services; if she observed any such, she sent for them into her chamber and prayed with them privately, making a rule that at least every morning and evening, every servant in her house should offer the sacrifice of prayer and praises to God. Nor did she limit the services of her house to her own household, but opened her oratory to her neighbors as freely as her hospitable hall.

'On the Lord's Day, she rose earlier than on other days, but often found the day too short for her private duties, and instructions of her children and servants, so that she would sometimes rise on Monday two or three hours before day-light, to supply what was left undone the day before.

'In order also to prepare herself for the Sunday's duty beforehand, she sequestered herself on the Saturday from company and worldly business, and seldom came out of her closet till towards evening, when her chaplain catechised, in addition to the usual service of prayer.

'She punctually observed the other Holy Days of the Church, and after the public service, she released her servants to their recreations, and the care of their own concerns, saying, "These days are yours, and as due to you, as ordinary days to my employments." On these days of rest, she went with her books to her unlearned neighbors, who were at leisure to hear her read, whilst their plough and their wheel stood still.

'She strictly observed the Fasts of the Church, and such days as were appointed for solemn humiliation, which her whole family, great and small, observed after the pattern of the Ninevites. When the calamities of the country increased, she often wished that lawful authority would appoint not only the second Friday, but the last Wednesday in every month, to be kept solemnly throughout the land, that their fasts might be doubled as well as their troubles.

'She exhorted all her servants to accompany her to the Sacrament, and those who were prevailed upon, gave in their names two or three days before, that she might instruct them herself, and obtain the help of her chaplain to examine them and instruct them further; for which purpose, the day before their receiving was free from their ordinary work. When they had received, she called them together again, and gave them such exhortations as were proper for them.'—Pp. 12—15.

A fresh affliction now came to quicken her, in the death of 'her young and most dear son Lorenzo.'

'She wept and mourned all the day long, and at night also watered her couch with tears, and weeping she would say, "Ah! this immoderate sorrow must be repented of, these tears wept over again!" Her quick sense of displeasing God by extreme grief soon allayed its vehemence. She retired into herself to hearken what the Lord would say unto her, in this louder call of affliction; and it seemed to be prompted to her that she was not yet weaned enough from the things of this world, and it was expedient for her that some of the worldly comforts she most delighted in should be taken away, that her conversation might be yet more spiritual and heavenly; therefore this affliction seemed to call her to a greater mortification to the world, and a nearer conformity to Christ her Lord.

'But fearing that her sorrow for her son was still exhorbitant, she went again to ask counsel of her ghostly physician, the same eminent divine, as it appears, whom she consulted after her husband's death. She acquainted him with the violence of those fits of sorrow, which of late had seized upon her for the death of her son, and he, by his good counsel, with God's help, cured this new distemper of hers, prescribing antidotes also to prevent a relapse into this malady of excessive grief.

'She returned home, confessing that this very affliction was most fit for her, and that it should turn to her profit; and, cheered by this confidence, it was observed by those who saw her on her return, that a remarkable change had come over her, as great as that which passed upon Hannah when Eli promised a son in answer to her prayers.

'Thus God made the spiritual medicine she had received effectual, and the antidote too, for while she lamented the excess of her grief, she did not again give way to it. She used her newly-regained cheerfulness in making resolutions of farther progress in holiness, and set about running the last stages of her Christian race with greater speed than any former ones. Yet, before she began upon the fulfilment of these new purposes, she was tried by a fresh temptation; she feared that her repentance was not sincere enough to be acceptable to God, and reasoned thus with herself, "My grief for my sins has not been so vehement as that for my son's death; I wept not so bitterly for them as I did for that; and therefore my repentance is not acceptable.—Pp. 18, 19.

Her son's death she took as another call to an increased strictness, and was another devotional era in her life. 'The vanity of apparel she had cut off long before, and after her husband's death, the richness of it too, and what she spared in this she bestowed upon the poor members of Christ. She now began to cut off all other worldly pomp; she gave up that state which belonged to her rank, in her house, in her retinue, and at her table, and took more delight in seeing her revenues spent among a crowd of alms-men and women at her door, than by a throng of servants in her house.' She now commenced a course of deeper and more inward asceticism, and set herself new tasks, and entered on new spheres of self-mortification. She set earnestly to work to extinguish even the most latent tendencies to selfishness, and she discovered a selfish principle lurking even under the most beautiful and winning affections of our present state. What people in general think they have not only a right, but a positive call of duty, to indulge to the very full—those feelings which constitute the very morality and religion of the world at large, she suspected, and saw a principle of evil lying underneath them, like a snake in the grass. The sweet, overpowering fascination of the natural domestic affections was what she particularly set herself against. She looked upon it as a regular temptation, and fought inwardly against it. The Church has all throughout her course expressed especial mistrust of this class of feelings, and cautioned her members against them. They look so exceedingly amiable, indeed, that it appears positively harsh and forbidding to say anything in caution against them: and it does undoubtedly require a certain real progress in spiritual life to be able to mistrust them: it is a very testing point as to persons' religious state of mind. But Catholic spirituality is very determined on this head, and sticks to its point. It penetrates through the surface, and sees evil where the world does not see it. It mortifies nature even in her tenderest, softest, sweetest part, and drives the knife's point into the full bud of rich and fragrant life.

'She now severely undertook the mortification of her natural affection to her children and friends, saying to some of those who were dearest to her, "Oh, love me not, I pray, too much! And God grant I never love my friends too much hereafter; that hath cost me dear, and my heart hath smarted sore with grief for it already." She resigned her will and understanding, as well as her affections, more and more completely to the will, and to the wisdom of God. "Whatsoever comes upon me," she said, "I will bear it patiently, because by God's will it comes; yea, I will bear it cheerfully, because by God's wisdom it is thus ordered, and it will work (as all things else) for mine advantage."

'Therefore she considered the death of her husband, and of her son, as real benefits to her, and would say, "I should offend not only against free obedience and submission, but also against common prudence, if I should wish my condition otherwise than now it is; I cannot wish anything so gainful and prosperous to me, as this, which my Heavenly Father in His wisdom hath ordered for me."'—P. 21.

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'The warning which she gave to young mothers, not to exceed in fondness for their husbands and children, came suitably and affectingly from her. "Oh, I have had my portion," said she, "of these very comforts, with the first, no one woman more; but there is no lasting nor true pleasure in them. There is no real comfort from any espousals but from those to Christ."'—Pp. 28, 29.

A scheme was much in her thoughts, 'for providing places for the education of young gentlewomen, and the retirement of widows (as Colleges and the Inns of Court and Chancery are for men), in several parts of the kingdom; she hoped that learning and religion might flourish more in her own sex, by their having such opportunities to serve the Lord without distraction. This project might not have been beyond her reach to accomplish, through the power and interest that she had with the great men of her day, but that the evil times disabled her. When she found herself unable to fulfil these designs for the good of the kingdom, she returned with fresh vigor to the care of improving herself.'

The accurate, definite way in which she set about parts of her spiritual progress is remarkable.

'She undertook at the same time the difficult task of taming the tongue; and for this purpose refrained for a while from speech almost entirely, then loosened it a little, with two cautions.

'First, that it should "never speak evil of any man though truly, but only upon a design of charity, to reclaim him from that evil." And because a vicious man is seldom reclaimed by anything said against him in his absence, she gave peremptory charge to her tongue, that it should never speak evil of any man, however notoriously wicked, if he was absent and not likely to be amended by it.

'The second caution her tongue received was, that "as much as was possible, it should keep in every idle word, and speak out only that which was to edification." So that in the latter part of her life she seldom spoke but on subjects relating to the concerns of the soul, seldom even with her friends and neighbors on any worldly matters. She took the same care in writing as in speaking, and suffered not a vain nor idle word to slip from her pen . . .'—P. 20.

Her exceeding scrupulousness and strictness extended to everything, and indeed would have made life too difficult for her, and her trial too harassing, but for the constant unbosoming of her soul to her spiritual adviser, Duncan, afterwards her biographer. 'If it be but a mote, may it not grow,' said she, 'to a beam in mine eye?'

'Greedily aspiring after perfection, she feared the smallest errors; and if any of her scruples proceeded from her own carnal reason, or from Satan, to disquiet her, yet even that poison she turned into honey, taking occasion from those very scruples to be more exact afterwards in her life.

'"One while I fear, I indulge too much liberty to others, and too little to myself; another while, that I am too strict to others, and too remiss to myself; and therefore I mete not to others, as I mete to myself. I multiply queries against myself, whether this duty was well performed, or not; this action lawful, or not; that word or silence, seasonable or not; and for commerce and traffic with my neighbors, whether this and that bargain were just, not prejudicing myself, nor over-reaching them. And when I would give thanks for anything well done, (through God's grace in me,) I think it might have been better done, and that therefore my thanksgiving may be deferred."

'"Now, Sir, if these motions be from the Spirit of God in me, I must hearken what the Lord God saith to my soul; at my utmost peril it is, if I receive not, and cherish not those motions: and if they be doubts I raise of myself, they are not to be neglected, there is danger (my books tell me) in that; but if they be scruples, heeding them is dangerous; so there is danger on every side."'—Pp. 31, 32.

Her meekness now increased 'till she was clothed with it as a robe, covering her with the beauty of a meek and quiet spirit. Her compassions, deep as they were before, grew more and more tender, bringing tears to her eyes when she saw or heard of distress, and opening her hand wide for the comfort of the poor and needy. Where her hand of charity could not reach, her feelings of compassion found their way; and those who sat with her at meals, saw the earnestness of her sorrow, when the miseries of the Church and kingdom were the subject of conversation. She was almost pined with hunger, and faint with thirst after righteousness; ever and anon sighing, "Oh, that I could attain unto it! Oh, that my ways were made so direct!" It was usual with her at night to compose herself to sleep, saying to her woman, not without some joy, "Well, now I am one day nearer my journey's end;" comforting herself, that when her body should sleep in the bed of her grave, then the days of sin would be finished, and then she should be perfect, as her heavenly Father is perfect.'

'Her humility in begging forgiveness from others was most singular; during the latter part of her life, she seldom slept till she had asked forgiveness, as well as blessing, from her mother, that if she had in any way offended her, she might be sure of her pardon.

'But that which more astonished the inmates of her house, was to see this noble lady begging forgiveness from her inferiors and servants, for her angry words or chiding frowns towards them; and sometimes asking their pardon when she had expressed no anger outwardly, because, said she, "somewhat I felt within myself, too like anger towards you, though I suppressed it as soon as I could."'—P. 24.

As her end approached, a wish to withdraw altogether from the world, and live in religious retirement, became very strong in her. 'She had resolved to get loose from the multitude of her worldly employments and to remove from her stately mansion to a little house near adjoining; and in that house and garden, with a book, and a wheel, and a maid or two, to withdraw herself from worldly business and unnecessary visits; and she took as great delight in planning this humiliation and privacy, as others do in advancement to honors and employments.' Her death-bed was wonderfully calm and composed, and seemed to come, as a recompense at last for all her long sufferings, bodily and mental, as a perfect harbor and rest.

'After a while, they who were about her, fearing the pangs of death to be upon her, began to weep and lament; the whole company grew sad and heavy; she only continued in her former condition, not at all sorrowful, nor affrighted by these messengers of death. Then the physician coming, and upon consideration saying, "Here is no sign of death, nor of much danger; by God's help she may recover again;" the whole company was very much comforted and cheered. She only remained in her former indifferency; no alteration at all could be perceived in her, as if she had been the only party in the chamber unconcerned in it; neither fear of death could grieve nor trouble her, nor hopes of life and health rejoice her; "I have wholly resigned up myself to God," said she, "and not mine, but His will be done, whether in life or death."

'Thus she was brought from Oxford, home, and now being far spent, and near her end, she could speak little, yet expressed a great deal of thankfulness to God, who had brought her safe, to die in her own house, among her dearest friends.

'But the tranquillity of mind, which she had in these her last days, was most observable; that the devil, who had so often perplexed her with violent temptations, should now leave her to rest and ease: she was wont to fear his most violent assaults on her deathbed, as his practice commonly is, but now God, it seems, had chained him up, and enabled her, by His grace, to tread Satan under her feet: and this tranquillity of mind, more clearly now appearing at her death, than ordinarily in the time of her health, is a great evidence to me, of God's most tender mercy and love towards her, and of some good assurance, in her, of her salvation.

'This quiet gave her leave, though now very faint and weak, to be most vigorous and most instant at prayers; she calls for other help, very faintly; but for prayers, most heartily and often (in those few hours she lived at home:) and after the office of the morning was performed, she gave strict charge, that every one of her family, who could be spared from her, should go to church and pray for her; and then in a word of exhortation to them who stayed by her, saying, "Fear God, fear God," she most sweetly spent her last breath; and so most comfortably yielded up her spirit to Him who made it: and was, we doubt not, admitted into heaven, into the number of the Apostles and Saints of God, (on St. Matthias-day,) there to reign in the glory of God for evermore.

'In which moment of her death, there seemed as little outward pain as inward conflict; none could perceive either twitch, or groan, or gasp, or sigh, only her spirit failed; and so she vanished from us, as if God had intended her here some foretaste, not only of the rest of the soul, but also of the case of the body, which she should enjoy hereafter in heaven.'—Pp. 35—37.

* From the Christian Remembrancer, in a Review of "English Churchwomen of the Seventeenth Century." London: Burns. 1845. Pp. 362.

CHURCHMAN'S LIBRARY.—The 11th No. of the 2d volume, for November 1845, of this periodical is now out, containing in part the Life of Thomas Wilson, D. D., late Lord Bishop of Sodor and Man. By the Rev. Hugh Stowell, Rector of Ballaugh, Isle of Man.

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Wilton, Oct. 16—4t

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FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to reeeive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

TO CLERGYMEN, PROFESSIONAL GENTLEMEN, and others,

The subscriber having removed his Bindery to 140 Fulton street, would respectfully offer his services to all persons having Libraries, and Books to rebind and arrange, and can confidently assure them that from many years experience in the business, they cannot fail to be suited. Books bound after any pattern, libraries repaired, &c. &c. All work done will be warranted. Gentlemen will be waited upon at their residence by addressing a note to the subscriber, or leaving it at this office.

ASA L. SHIPMAN,
May 31—tf 140 Fulton street.

TRINITY CHURCH CEMETERY, near Manhattanville, being now fenced in the most permanent and secure manner, with a keeper constantly on the grounds, is open for the interment of the dead of all denominations, in single graves or church vaults. A large proportion of the grounds has been laid out in private burial and vault lots, which are all fronted on avenues. A choice of which can now be made by persons wishing to secure them. The prices for the same, as well as for single interments, have been fixed very low. Undertakers or Sextons of any Church, can procure permits for interments, by applying to J. Morrison, at the Vestry office, corner of Fulton and Church streets, from 9 A. M., to 3 P. M., and after that hour at 17 Clarkson street. The use of the chapel and receiving tomb, in Clarkson street, will be granted, if desired, without any charge except the Sexton's, for opening, which is $1.

The soil is very dry and light, and is particularly well suited for burial purposes. A large room in the keeper's lodge is fitted up and warmed for the use of persons useing or visiting the Cemetery. The Manhattanville line of stages leaves the corner of Chatham street and Tryon Row (Hall of Records) every hour, and conveys passengers to or from the Cemetery for 18 3-4 cts each. It is expected that steamboats will land passengers or funerals at the Cemetery pier the ensuing season twice a day, fare 12½ cts. Information as to the price of Burial Plots, &c., can be had at the Vestry Office, corner of Fulton and Church streets, or at No. 261 Broadway, corner of Warren street.

November 9—tf

ORGANS.—The subscriber offers for sale the following Organs, viz:

One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

Also a dumb organ. This is a piece of Machinery that can be attached to, or removed from, the keys of any organ without difficulty. They are operated on by a Crank, similar to a Barrel Organ, and can be made to play any music required.

HENRY ERBEN,
Sept. 7. Centre street, head of Canal st.

CHURCH, PARLOR AND CHURCH BARREL ORGANS.—The subscriber continues to manufacture the above instruments, of superior quality and at advantageous terms.

He was the first to introduce into this country those admirable and most useful instruments, Church Barrel Organs, which for country churches where organists cannot be procured, are invaluable.

For the last six successive years at the great Fair of the American Institute in this city, he has been awarded the first premiums, viz. Gold and Silver Medals, for the best Organs exhibited.

GEORGE JARDINE,
Aug. 9. 83 Anthony st., next door to Broadway.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to he productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street,
Dec. 9—yly. near Spring.

Church Cushions, Pulpit Furniture, &c.

THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making of Furniture for and Trimming of Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—tf No. 449 Broadway.

CLEMENTIS ROMANI, RECOGNITIONES, &c. &c. $1 25.

Pyle's Paraphrase on the Acts, 2 vols. $3 50.

Scholar Armed against the Errors of the Times, 2v. $7 56.

Holy Communion Offices according to the Liturgy of King Edward VI. 63 cts.

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Hoadley's Plain Account of the Lord's Supper, 8vo. 75 cts.

Lardner's whole Works, 11v, $22 50.

Stanhope's Paraphrase on the Epistles and Gospels, 4v. $5.

Stackhouse's Body of Divinity, Folio, 2v. $6 50.

STANFORD & SWORDS,
Nov. 15. 139 Broadway.

James A. Sparks, No. 161 Fulton st., New York,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase books for them on the most reasonable terms, and to forward them as may be directed, to any part of the United States, or Canada.

Orders, enclosing cash, for any book in this market, or for Sunday School Libraries, will be promptly attended to.

J. A. S. would refer to the Right Rev. the Bishop of New York; the Right Rev. Bishop Chase, of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. John Coleman, D.D., Philadelphia; Rev. Wm. Henry Hoit, St. Albans, Vermont; Rev. M. P. Parks, Chaplain of the U. S. Military Academy, West Point, N. Y.; J. S. F. Heald, Esq., Darien, Ga.; B. W. Fosdick, Esq., Savannah, Georgia.

J. A. S. is Agent for the following Church Works: The Banner of the Cross, weekly, price $2 50 in advance. The True Catholic, monthly, price $2 50 in advance. A View of the Organization and Orders of the Primitive Church, by Rev. A. B. Chapin, A.M., price $1 50.

Just Published and for sale at this Office,

INTERPRETATIONS OF OLD TESTAMENT PROPHECIES QUOTED IN THE NEW.—By a celebrated English Divine.

This production is from one of the most gifted minds of the age, and has been read by many with great delight. Its Hermeneutical principles and Exegesis commend themselves to the good judgment of the candid reader. Its admirable development of the peculiarities of the Prophetic style and method is one of its excellences. No one can read it without being particularly struck with the richness and fulness of that much neglected portion of the word of God, the Prophecies, and without regretting that they form so small a portion of the instructions of the clergy to their people. The future destiny of that wonderful people "the seed of Abraham," and the important part they are yet to perform in the world's redemption as instruments in God's hand, is also shown to be one of the leading themes of Prophecy. To awaken an interest in their behalf and a desire for their spiritual welfare, is the object the publisher hopes to accomplish by the circulation of this volume.

The profits of the work are devoted to the support of the mission to the Jews. Price $1. First American edition. Oct. 25.

HENRY M. ONDERDONK & CO., are about to publish in semi-monthly numbers the Complete Works of the Right Rev. George Horne, D.D., late Lord Bishop of Norwich, with Memoirs of his Life, Studies, and Writings, by William Jones, of Nayland. The first number will be issued about the middle of November, printed on fine paper, with new type. The whole work will be completed in about 16 Numbers royal 8vo., and will comprise the whole of the six volume London edition.

HENRY M. ONDERDONK & CO.,
25 John street.

H. M. O. & CO. have in press and will soon issue,
Private Devotions for the Young.
History of the Churches in New York, No. 6.
Dr. Sherwood's Sermon, preached at the opening of the Diocesan Convention. Nov. 8—2t

JOURNAL OF THE N. Y. CONVENTION.—Records of the Proceedings and Debates of the Sixty-first Annual Convention of the Protestant Episcopal Church in the Diocese of New York, held in St. John's Chapel, Sept. 24th to the 30th, by Robert A. West. Just published by

STANFORD & SWORDS,
Nov. 1. 139 Broadway.

THE DARK RIVER.—AN ALLEGORY, by the Rev. Edward Monroe, has been received by the General Protestant Episcopal Sunday School Union, and it is proposed to republish it as speedily as practicable.
Oct. 18. Church Depository, 20 John st.

HOLY BIBLES.—STANFORD & SWORDS, 139 Broadway, have on hand an extensive assortment of Bibles for pulpits and families in various bindings, which they offer very low. Oct. 25.

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The same, bound in 151 volumes of various prices. Total, $21 83 nett.

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☞ Address all orders for Books, and all remittances, to DANIEL DANA, Agent,
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New York, April 6, 1844.

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